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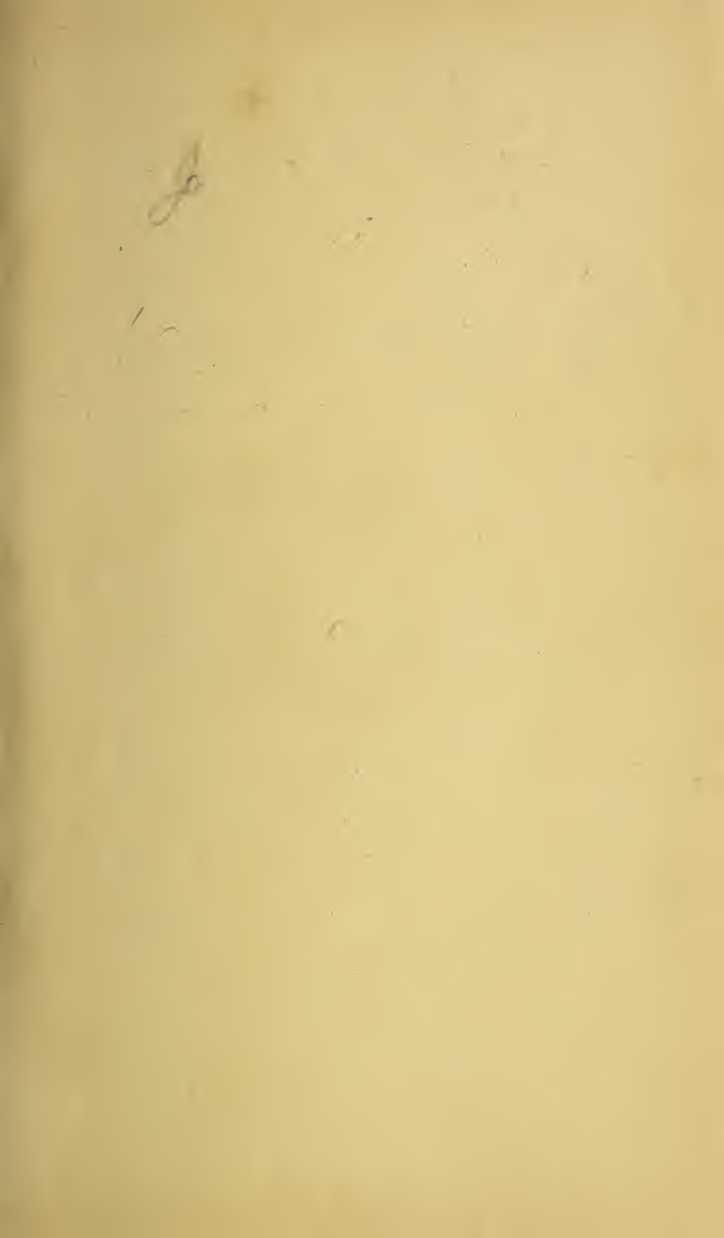
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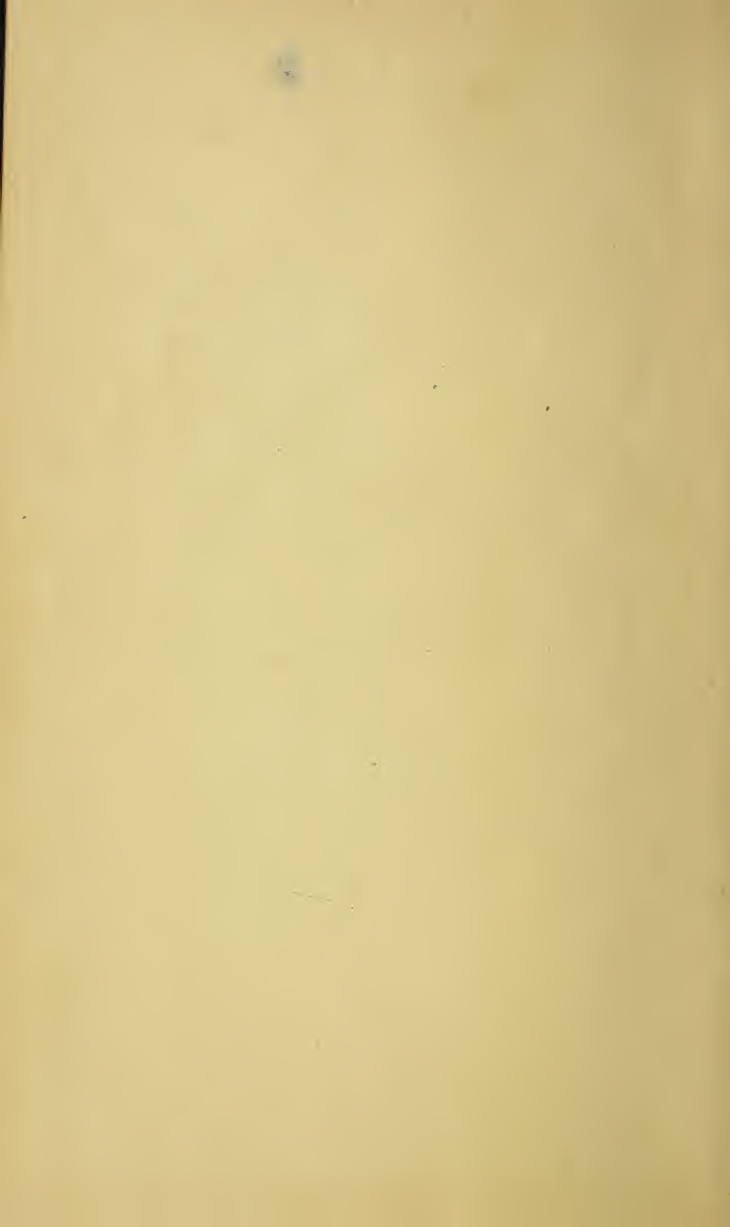
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JACOB WALCOTT.

First Deacon of the Baptist Church in South Reading.

From life and on stone by T. Butcher.

SKETCHES

OF THE

Life and Times

OF

DEA. JACOB EATON,

OF

SOUTH READING, MASS.

BY

JONAS EVANS.

“James, Cephas and John, who seemed to be pillars.”

St. Paul:

PRESS OF JOHN J. PIPPY, WOBURN,

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DEACON JACOB EXTON.

A large portion of the Bible is simple history, either of individuals or communities.

And this is unquestionably the part which most interests all classes of readers.

How the story of Adam, Enoch and Noah; Abraham, Jacob and Joseph; Moses, David and Solomon, will enchain the attention of even children and make lasting impressions on their memories!

Nor is the biography of individuals of our own time without its special interest.

The mind and the history of every person form, as it were, a little world by itself, and though distinct, it may find its peculiar correspondence in the mind and heart of some reader, which no other history could so perfectly and happily meet.

It seems to be partly on this principle that divine Revelation has such a multitude of statements and examples, figures, illustrations and promises, to convey to an

almost infinite variety of minds the same great truth in the most agreeable and satisfactory manner. This is not tautology, but a beautiful specimen of the inexhaustible resources of the infinite Creator.

Whatever we can contribute toward accomplishing the plan of the all-wise Designer, though in an humble department, will have its use and reward.

The biography of persons in the common walks of life, has one advantage over that of individuals who occupy rare positions of honor, power or affluence; it comes home more directly to the "business and bosom" of the great mass of community.

The "million" feel little sympathy in the history of persons elevated so far above them that they can never hope to tread their path, or obtain their reward.

They demand something more tangible as an example for their imitation;—a common, every-day, plain, matter-of-fact character, without the advantages of wealth, literature, or distinction;—and such is the subject of the following sketch, which is designed to show how a man in like humble circumstances, and subject to like passions

as ourselves, with the Bible in his hand and the fear of God in his heart, may tread the path of life through a world of toils, temptations, vicissitudes and disappointments, benefit his fellow beings, illustrate true piety, and, by patient continuance in well-doing, seek for glory, honor and immortality, and obtain eternal life.

And after all, who is a greater hero than such a man, and whose is a destiny more sublime and glorious?

Angels of light are his invisible attendants, rejoice in his progress and wait to announce his approach to the gates of the "Celestial City;" while the Omniscient Witness of his conflicts and final victory, the gracious "Judge standeth before the door," to intimate by the cheering smile of welcome, his final crown of "Come ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world!"

JACOB, the second son of Lilley and Sarah Eaton, was born in Reading, October 21st, 1771.

On the paternal side, he descended from

William Eaton, who settled in Reading, in 1653, nine years after its incorporation.

John Eaton, son of the above, in 1658 married a daughter of Dea. Thomas Kendall, one of the seven founders of the first church in Reading.

This Dea. Kendall settled on the south-east of Reading Pond, and had ten children, all of whom were daughters.

He was one of the most distinguished settlers of the town, and was select-man nearly forty years.

The following inscription may be seen on his Grave-stone :

*"Sargent Thomas Kendall died July 22d,
1684, aged 64.*

"Reader, weep, prepare to die, I say,
For Death by none will be said nay.
Here in the Earth is laid
One of the 7 of this Church foundation,
So to remain till the powerful voice say,
Rise in health, a glorious habitation—
A pattern of piety and peace :
But now alas ! how short his race,
Here we mourn, and mourn we must,
To see Zion's stones like gold laid in dust."

His widow survived him, dying in 1703, at the age of 85 years.

She was famous in her day as a "Mother in Israel."

On her grave stone was inscribed :

*"Here lyeth the mother of ten, who had
175 grand and great grand children."*

On the maternal side, Jacob Eaton descended from Nicholas Brown, who came from Lynn, and was settled in Reading at its incorporation, 1644, and Peter Emerson,* (grandson of Thomas Emerson, who came from England, and was settled in Ipswich as early as 1639,) son of Rev. Joseph Emerson, who settled at Mendon, Mass.

* This Peter Emerson, the great grandfather of Jacob Eaton, was named from his maternal grandfather, Peter Bulkley, who was born in England in 1583—was a minister there twenty-one years—came to New England in 1635, and founded the first Church in Concord, Mass., in 1636, of which he was pastor.

Mr. Bulkley was distinguished as a scholar, an author, and a preacher ; and perhaps still more for his ardor and gifts in prayer.

When Concord had arrived at some degree of consideration, it attracted the notice of a neighboring tribe of Indians, who panted for its goods, and thirsted for the blood of its inhabitants.

Having conspired its destruction, they had a council upon the best time and means of attacking Concord. Several animating speeches were made in favor of the enterprise.

Peter Emerson, son of Rev. Joseph E. of Mendon, removed to Reading, (now South Reading) and in 1696 married Anna, the only daughter of "Capt. John Brown, Esq.," who had settled on the east side of Reading Pond, where Dr. Hurd now resides.

This Capt. Brown was born 1634, soon after the pilgrims came to this country.

His second wife was the widow of Rev. Joseph Emerson, of Mendon, Mass., who was son of Thomas Emerson above mentioned, and father of Peter.

Capt. Brown remarked that he had made

At length an old Chief arose and said to this effect :

"Brothers, your plan is not good ; you cannot take Concord ; the Great Spirit will not suffer it. Don't you know *Bulkley* is there, the man of the *big pray* ! You can never take Concord."

This frustrated their plot, and delivered Concord.

This branch of his ancestors, Jacob Eaton could trace back for a period of 600 years, thus : Robert Bulkley, (supposed to have been born about A. D. 1233, not far from the time when sir, or family, names came into use in Eng.) William, Robert, Peter, Hugh, (known to have died in 1450), Humphrey, William, Thomas, Rev. Edward, D. D., Rev. Peter, B. D., (who settled in Concord, Mass., as above mentioned, and died there in 1659, aged 76.) Elizabeth Bulkley, (daughter of this Rev. Peter), who married Rev. Joseph Emerson, and was mother of Peter Emerson, who was great grandfather of Jacob Eaton, as aforesaid,

his will and given all his estate to his only daughter Anna, and Anna to Peter.

Their son, Dea. Brown Emerson, was the maternal grandfather of Jacob Eaton.

The present Rev. Dr. Brown Emerson, of Salem. is his cousin, as also Rev. Brown Emerson, not long since of Dracut, Mass., and some others, all of whose names have been derived from this marriage.

Capt. Brown was buried in the first grave-yard of Reading, situated at the south end of Reading Pond.

The following inscription may be seen on his grave-stone.

"To the memory of Capt. John Brown, Esq., who, after he had served his generation by the will of God, fell asleep March 11th, A.D. 1717, Æ. about 83.

"Witty, yet wise, grave, good, among the best
Was he, (the memory of the just is blest,) .
Prudent, a pattern, and more, I say,
A hearty mourner for the sins of the day;
Bless'd God, when dying, that he feared not death,
His pious soul took wings, gave up her breath;
Dropp'd her mantle in the silent dust
Which waits the resurrection of the just."

Thus it will be seen Jacob Eaton descended from two distinguished settlers

and fathers of the town, who were town officers two centuries since.

When a boy, he lived several years with a farmer, whose son went into the revolutionary army.

He had few advantages of education.

During these three years of his service, the school was more than two miles from his dwelling, and he could never get permission to leave his work and attend it but one single day in the time.

Here it may not be uninteresting, especially to the young reader, to spend a few moments in reviewing rural life in the first years of the subject of this memoir.

It was then about 130 years after the town began to be settled by whites.

There were a few Indians remaining, who had seen or been contemporary with some of the early white settlers.

These children of the forest claimed ash and birch trees where they found them, for the purpose of making baskets and brooms.

They had some skill in the use of native plants and roots as medicines.

They were hardy and subject to few diseases.

The main business of the white inhabitants was farming.

Each farm had a portion of mowing, pasture, tillage and woodland.

Flax was cultivated and sheep raised to furnish the material for manufacturing domestic linen and woollen clothing.

Access to the principal Pond for rotting flax, watering cattle, etc., was guaranteed to the inhabitants.

Each farm-house, though not a cotton factory, was yet a clothing manufactory of spindles and loom.

Here were the brake and the heckle to crush the stem, and comb and cleanse the fibres of flax for thread and cloth.

Here were the linen and woollen cards, the linen-wheel, woollen-wheel, quill-wheel, and loom, and on one side of the broad fire-place was the vessel of dye-stuff for coloring the yarn and hose.

Here were the churn, cheese-press, and other apparatus of the mistress of the dairy.

Instead of couches and carpets, were basket or flag-bottomed chairs, and unpainted, sanded floors.

Here also, were the large hand-sled* and snow-shoes, for taking corn to mill in deep snows and which were also sometimes used for longer journies; as my father on one occasion drew such a sled-load of veal to Salem market, on snow shoes, returning the same day; which very strongly contrasts with the present railroad travel to that city.

The farmer then was also more or less a mechanic, at least for his own family, often making their shoes and boots in winter, when he could not labor on the land.

Here the sons and daughters were personally instructed in the labors and arts of the parents.

But as the early settlers in a wilderness have, necessarily, many hardships and privations, so it was with our fathers.

In a large family some of the older children were occasionally put out to assist in obtaining their own living.

* In the winter of 1780, the snow was so deep that the father of Jacob Eaton had to draw his corn on a hand-sled, over walls and fences, to Middletown, a distance of 7 miles, to get it ground.

The snow in the yard of a neighbor's house was at that time 15 feet deep, and long remained there.

Thus it was in the case before us. Jacob, when not more than ten years old, had sometimes driven his load of wood to Salem market by the time the sun was risen.

Children then had a hardier training and were fed on simpler food, as bean porridge and salt meat broth, rye and Indian bread; while milk porridge was a luxury.

Clothing and shoes were coarser and stouter; houses were kept cooler, and all classes were more habitually in the fresh air than now.

Fewer consumptive complaints were then prevalent and the mass of community seemed to have more stamina of constitution.

Books were scarce and the opportunities of acquiring literature were small compared with what they are at present.

Jacob had not, during his whole life, so much as a year's schooling.

His birth occurred the year following the "Boston massacre," (*Note A.*) when three Americans were shot down by the British troops; and his early years were spent amidst the struggles and privations of our revolutionary war.

During his life he preserved that high estimate of our exalted privileges as an independent nation, purchased by the treasures and blood of our fathers, which it is perhaps impossible for persons to feel who did not witness those scenes of anxiety and peril.

In his youth he assisted his father on a small farm, and worked at the trade of a shoemaker.

He was a young man of industrious and sober habits, and naturally of a reflecting and logical cast of mind.

As it is a leading object of this memoir to exhibit his religious sentiments and character, I shall here introduce the account of his Christian experience and profession, which at my request he gave me several years before his decease.

“In my childhood I do not recollect that I had any particular anxiety about myself as a sinner; though occasionally I had a fear pass through my mind that it would not be well with me after death—that I might be sent away into a world of woe.

“I attended the preaching of Mr. P., the Parish minister, from which I under-

stood that great offenders, as felons and profligate characters, were in danger of perdition; but that civil, industrious, and quiet citizens were in a safe condition,—in a fair way to Heaven.

“When about sixteen years old, I, with several persons near my age, met in a school-house three or four evenings to engage in some religious exercises and to make arrangements for conducting such meetings.

“None of us were professors of religion or specially concerned about ourselves, or the interests of religion.

“I hardly know what induced us to take so extraordinary a step as to attempt setting up religious meetings.

“It would seem as if some religious conviction came over our consciences and awakened us to this temporary effort to quiet its appeals.

“When we came together to commence our meetings, and to digest a plan for their continuance, we talked some on religious subjects, but did not succeed in conducting the meetings to our profit or satisfaction.

“In short, I was convinced that at a

meeting professedly religious, prayer was indispensable,* and no one of us composing the meeting, knew enough about this duty to presume to engage in it.

“So the meetings were given up by mutual consent.

“When I was seventeen years of age, my brother next older than myself and a young man, one of our neighbors, were anxious about their spiritual interests, and manifested this solicitude in their countenances and deportment.

“I jeered them as hypochondriacal. One day overhearing one of them say something on the doctrine of election, I expressed my disbelief and reprobation of such a doctrine; alleging, if that were true, no person now supposed a sinner would be guilty for his conduct.

“Being left without the possibility of

* “Prayer is the contrite sinner’s voice
Returning from his ways ;
While Angels in their songs rejoice,
And cry ‘ Behold, he prays.’

“Prayer is the Christian’s vital breath,
The Christian’s native air,
His watch-word at the gates of death ;
He enters heaven with prayer.”

going to heaven or avoiding hell, he must act under a fatal necessity, and hence be perfectly excusable for his deeds, however unfortunate he might be in their results.

“When about eighteen years of age my brother L. told me that a young man who had been a school-fellow with me and whom I regarded as a very ill-humored boy, had become pious, and was very active in prayer and conference meetings in the adjoining parish in this town.

“I attended one of these meetings and heard him pray and exhort.

“I was much affected with the great change which he had evidently experienced.

“I was persuaded that he possessed something of which I was destitute. (*Note B.*)

“On my returning from this meeting, I, with two other young men, engaged to set up meetings for prayer and conference, on Sabbath evenings in our village.

“One of these young men had lately made profession of religion, (*Note C.*) and we began our meetings at his house the next week.

"These meetings have since been continued.

"About this time, I occasionally went to the above mentioned Parish to hear Mr. S., a young minister who had then lately been settled there, and whose preaching had become the subject of considerable remark.

"I perceived that Mr. S. was a very different preacher from Mr. P., (*Note D.*) under whose instructions I had been bred.

"He seemed to regard the natural depravity of man as much deeper and greater than I had been taught to consider it. So that I began to have some alarm about my character as a transgressor of God's holy law, and how I should escape its fearful penalty.

"Deep are the wounds which sin has made ;
Where shall the sinner find a cure ?
In vain, alas ! is nature's aid ;
The work exceeds her utmost power.

"See in the Saviour's dying blood,
Life, health, and bliss abundant flow ;
'Tis only that dear, sacred flood
Can ease thy pain and heal thy woe."

"I went to Mr. P., my minister, to consult him on the subject of my anxiety.

“He told me I ought to read the Bible, meditate on religion, and form resolutions to live a good life.

“All this appeared very rational to me, and I returned home resolving to follow his advice.

“As I had heard much said about *coming to Christ*, I thought after I had attended to the religious duties recommended to me some months, and made suitable preparations for such an act, I would come to Christ for the completion of my salvation.

“The idea of going directly to Christ for life and salvation never occurred to me.*

“About this time I heard Mr. P. preach a funeral sermon from these words: ‘These are they who came out of great tribulation and have washed their robes and made them white in the blood of the Lamb.’

* Andrew Fuller, in speaking of his early religious impressions, says, “I was not then aware that *any* poor sinner had a warrant to believe in Christ for the salvation of his soul; but supposed there must be some kind of qualification to entitle him to do it; yet I was aware that I had no qualifications. Had I known that any poor sinner might warrantably have trusted in Christ for salvation, I believe I should have done so and have found rest to my soul sooner than I did.”

“The discourse treated somewhat on the employments of saints in heaven.

“During this sermon, I had such a view of the realities of heaven and the joys of holy beings there, as I never had before.

“My mind was so completely absorbed with this subject, that I knew not who sat next me on the seat.

“I thought, truly, such a blessed world is worth laboring hard to obtain.

“I now regarded myself as seeking religion. I spent more than a year preparing, as I supposed, to come to Christ.

“During this period of preparation there was a passage of Scripture that repeatedly came to my mind with much force: — ‘My son, give me thy heart.’

“This appeared to be God’s language to me; and I could not say that it was an unreasonable demand from that Being who had made me and bestowed so many blessings upon me.

“Indeed, I resolved to comply with this requisition, and with the exhortation which I often heard addressed from the pulpit to sinners to submit to God, and yield themselves to him. In pursuance of this pur-

pose I retired by myself, fell on my knees, and attempted to give my heart to God.

“But to my surprise and distress, I found my heart drew back! It seemed decidedly unwilling thus to devote itself to God.

“From this I first began to perceive my innate distrust of God’s kindness and goodness, and my unbelief of the sincerity and truth of his gracious promises to those who confide in him.

“I found I had a higher opinion of myself than of God.

“I was more willing to believe in my own disposition to take good care of myself than of God’s disposition to bless me; so I felt safer in my own hands than in God’s.

“There was something in me which secretly said, ‘I am afraid to give myself to God. I fear he will not save me.’

“In reflecting on my attempts to yield and submit to the Lord, I could not but perceive I had done nothing like giving my heart to him and truly devoting myself to his service; and, worst of all, I felt no disposition within me to perform an act

which the Scripture and my conscience told me was so reasonable and indispensable.

“ This was a painful discovery and made me begin to suspect that the doctrine which I had long felt unwilling to believe, namely, of man’s entire aversion to God and holiness, was distressingly true.

“ Can aught beneath a power divine
The stubborn will subdue?
'Tis thine, almighty Saviour, thine
To form the heart anew.

“ 'Tis thine the passions to recall,
And upwards bid them rise,
And make the scales of error fall
From reason’s darkened eyes.

“ To chase the shades of death away
And bid the sinner live;
A beam of heaven, a vital ray
'Tis thine alone to give.”

“ I attended the Sabbath evening meetings which I, with a number of young people, had agreed to support.

“ At these meetings I increased my knowledge of religious truth.

“ But at this time I was greatly ignorant of the Bible and its doctrine.

“I recollect that when a member of our meeting proposed to have read at the next interview a book which treated on the ‘new birth,’ I could not imagine to what subject it referred.

“I continued without any material change in my feelings till the summer of 1792.

“I had repeatedly made such attempts to ‘submit to God’ and give him my heart, as already mentioned, and with no more success.

“I was at times much distressed in view of my character and prospects.

“It seemed as if I had exhausted my resources and expedients, and knew not what next to do.

“I recollect one time in particular, on my return from an evening meeting, as I arrived at the door of my home I heard persons singing psalms and hymns. I stopped and reflected on my sad condition.

“I could not sing the praises of God. I could not even feel to trust my soul in his hands and hope in his mercy.

“I felt a dreadful hardness of heart and want of relish for spiritual enjoyments, while at the same time my conscience was

too much enlightened, (*Note E.*) and I had too deep a conviction of the vanity of sinful pleasures to indulge in them with any satisfaction or comfort.

"Thus I seemed shut out both from religious and irreligious pleasures.

" O, change this heart of stone
Almighty power divine,
For none but sovereign grace alone
Can such a heart refine.

" This change will show the love
That Jesus bears to me;
This change will lead to joys above,
Where no more change will be."

"But in the summer of 1792 I found a great change in my feelings and views.

"Yet this change did not to my perception come suddenly upon me, or through any remarkable providence, or the application of any particular portion of Scripture which I had read.

"I do not recollect the day or week, or perhaps month, when I was first aware of this change; or when I stopped particularly to consider it, or to contrast it with my former feelings.

"I was as it were, gradually and insen-

sibly led into a new train of reflections, and new view of God's character, law and government.

"I saw this whole subject in an aspect so consoling, delightful and absorbing, that I did not stop to consider how this change had happened to me, or what it was that I had experienced.

"My feelings were exceedingly different from what they had been. I now found no difficulty in giving myself most unreservedly into the hands of God.

"I felt a confidence in his kindness and goodness, as great as had been my distrust of him.

"It was the joy and rejoicing of my heart that I was in his hands, as clay is in the hands of the potter.

"I felt as though I would much rather my nearest and dearest friends should be in his hands than in my own, because I thought he was much more disposed, as well as able, to do them good than I was.

"About this time, one day as I was mowing in the field, all creation seemed—so to speak—to be full of God. Not only the bright orb of the firmament and the

nobler animals of the earth, but, also, the least blade of grass that I cut, spoke the existence and presence of that Being, whose power alone could cause its growth, or support it on its stem.

“ When verdure clothes the fertile vale
And blossoms deck the spray;
And fragrance breathes in every gale,
How sweet the vernal day !

“ O, God of nature, and of grace,
Thy heavenly gifts impart ;
Then shall my meditation trace
Spring, blooming in my heart.”

“ At this moment something seemed to whisper me, ‘It is only because you *see* these objects that you have this impression.’

“ I then closed my eyes to ascertain if the impression would leave me, when I instantly found that the fresh zephyr which was then blowing on me conveyed to my ears and sense of touch the same joyful intelligence of the presence of the blessed God, that the surrounding objects of sight had done to my vision.

“ So I said to myself, ‘ This very breeze of wind is full of God.’

“There seems a voice in every gale,
A tongue in every opening flower,
Which tells, O Lord, the wondrous tale;
Of thy indulgent love and power.

“The birds that rise on quivering wing,
Appear to hymn their Maker's praise;
And all the mingling sounds of spring,
To thee a general anthem raise.”

“I had also a new view of the character and sacrifice of Christ. (*Note F.*)

“It seemed to me as if even all my temporal blessings flowed to me as it were on the blood of the Saviour.

“I said of my great Redeemer,—

“There's not a gift his hand bestows
But cost his heart a groan.”

“This gave a new relish to even my ordinary food. Like the converts of Pentecost, I ‘ate my meat with gladness;’ and never before did my meals taste so excellently.

“I could obey the Apostolic injunction, ‘Whether you eat or drink, do all in the name of the Lord Jesus.’

“My heart said, ‘O, that blessed name!’

“O, may I live to reach that place,
Where he unveils his lovely face;
Where all his glories you behold,
And sing his name to harps of gold.”

“After this, doctrines which before had seemed to me exceedingly puzzling and irreconcilable, if not contradictory, began to appear consistent and reasonable.

“The holiness of God’s law, instead of appearing too strict and severe, looked excellent, just as it should be.

“I saw that this law required me to love God better than myself, because I was commanded to love my neighbor as myself, while I was commanded to love God *more* than my neighbor.

“To this I now said amen, as perfectly proper and right.

“With the doctrine of God’s sovereignty I was no longer disposed to quarrel.

“I not only saw that God by right of creation and power, had the prerogative to do as he will with his own, but I now had such views of his justice and goodness, that my heart said, ‘Before all beings in the universe, let God perform his whole pleasure.—he is too wise to err, too good to be unkind.’

“As to the doctrine of election, which had been such a hard saying and stum-

bling block to me, I now beheld it through new eyes.

“Instead of regarding it as some have expressed, as a barrier to keep people out of heaven, I viewed it as the only barrier that kept any of the human race out of hell.

“I had such experience of the depravity of my own heart, and its entire aversion to God and holiness, that I concluded if the rest of mankind had such hearts as mine, we all with one consent should continue to walk the broad road to destruction till we stumbled on the dark mountains of death and perdition, did not the special grace of God arrest us in our course.

“I thought the poet perfectly correct in his address to the Father of mercies, where he says,—

“ ‘Had not thy choice prevented mine,
I ne’er had chosen thee.’ (*Note G.*)

“ Grace first contrived the way
To save rebellious man;
And all the steps that grace display
Which drew the wondrous plan.

“ Grace all the work shall crown
Through everlasting days ;
It lays in heaven the top-most stone,
And well deserves the praise.”

“ Electing love I considered but another name for the special grace of God, conferred upon any sinner in his regeneration. If we love God, we love him ‘ because he first loved us.’ The very sentiment of the Apostle when he says, ‘ By the grace of God I am what I am.’ And when he inquires, ‘ Who maketh thee to differ, and what hast thou that thou hast not received ? ’

“ Surely every good and every perfect gift cometh down from above—from the Father of lights.

“ As to the reason why God should regenerate some of mankind, while others, so far as we can see, continue in their own chosen course of vice, living and dying in their sins, I knew no more of this, than why God should reveal to us that he has provided a way for the salvation of fallen men, while he says nothing of any redemption for fallen angels, though a nobler race of intelligences ; or of any other of those ‘ secret things that belong to God.’

“ Yet I had no doubt that if God ever told us any thing further on this subject, he would show us that he had a good and sufficient reason for his conduct, and that the Judge of all the earth had done right; and here I was willing to rest the whole matter.

“ As to the sincerity of God in calling all the ends of the earth to look unto him and receive salvation, and directing the Gospel to be preached to every creature, I believed that Christ’s propitiation for the sins of the whole world, was general in its nature, though particular in its application; that the same atonement for sin which Christ has now made, would have been as necessary if only Enoch, the seventh from Adam, were saved of all our race, as though every individual of Adam’s posterity were saved; hence, that the Gospel feast was super-abundant for whosoever would partake of it; and that nothing prevented any from eating and living forever, but their own love of sin (*Note H.*) and aversion to the holy joys of heaven.

“ I also saw the fallacy of the argument which I had inconsiderately used; namely,

that if the salvation of men depended on the sovereign grace of God, then a man was not to be blamed for his conduct.

“I perceived that this argument would go to exonerate all the devils in hell from blame and to destroy the very idea of moral accountability in any of God’s dependent creatures.

“I saw that there was, and could be no excuse for sin, else sin would no longer be sin, and no intelligent man would ever feel guilty for his vices.

“But not only was my understanding convinced of the rectitude of God’s dealings with his creatures, but most devoutly did my heart respond *amen* to the same, for I esteemed his judgments concerning all things to be right. So I had no longer a controversy with my Maker; and I trust he had no longer one with me,—that I was now reconciled to him through the blood of his Son.

“After relating the exercises of my mind as above, I have been asked,—‘At what time in your narrative do you consider yourself to have been regenerated?’ (Note I.) And I have answered that I

cannot tell. I never presume to determine on this question.

“A great change was produced in my feelings and views, so imperceptible in its progress, and so delightful in its results, that I could never mark the period of its commencement any more than the point where, and the time when, a mighty wind began to blow.

“One thing I know, that in the summer of 1792 I felt and saw very differently from what I had ever done before. And since that time I have indulged the hope that this change of feelings and views was the consequence of the regenerating power of God operating on my heart, making me in a blessed sense, ‘a new creature,’ and doing that for me which I could never have done for myself; though the precise time and manner of this operation are to me alike unknown.

“Some months after I began to hope that the Lord had called me with ‘an high and holy calling, not according to my works, but according to his own purpose and grace,’ and forgiven my sins for Christ’s sake, I was led to consider the duty of

publicly professing the name of my Redeemer. I had for some time frequently attended the ministry of Mr. S., before mentioned, and thought that the fundamental sentiments which he preached, were according to the Scriptures.

“I now made the Bible my great study, and from it prayerfully endeavored to learn the will of God. There was one subject of which I could not make the Scripture account look like the practice of Mr. S.

“I refer to the administration of baptism and the plan of church building. From the Scripture description of baptism, it would appear to me, that those who were baptised, were immersed in the water; or, in Scripture language were ‘buried in baptism.’

“Indeed, Luke’s history of the baptism of the eunuch, (see Acts, 8: 36,) seemed just like a description of a baptizing scene among the people called Baptists, which I had heard spoken of, though I had never witnessed.

“The baptisms mentioned in the New Testament, seemed to be on a profession

of faith, and I could there find no account of the baptism of infants too young to understand the gospel, or make profession of their faith in it.

“ I went to Mr. S., to see if he could remove my difficulties on these points; but his arguments were unsatisfactory.

“ Still I tried to bring my mind to the practice of the Pedo-Baptists, (*Note J.*) for I was sincerely desirous of uniting with them, having friends among them whom I much respected, and hoping I might find some way to avoid the reproach of joining a sect who were so contemptuously spoken of as were the Baptists.

“ Though the account of Christ's coming ‘ up straightway out of the water ’ when John had baptized him, and of John's baptizing in Jordan and at Enon, near to Salem, because there was much water there, seemed so conclusive that John *immersed* the persons whom he baptized; yet at one period, I began to hope that the argument that ‘ John's baptism was not gospel baptism,’ would help me and somehow make it do for me to join the Pedo-Baptists.

“But the statement of the Evangelist, that ‘in the beginning of the gospel of Jesus Christ, came John the Baptist, preaching in the wilderness of Judea, etc.’ appeared to settle the question about John’s baptism being ‘Gospel baptism.’ (*Note K.*)

“And beside, when Christ, after his resurrection, commissioned his Apostles to go and teach all nations, baptizing them, etc., he gave no intimation that the ordinance of baptism was to be administered in a different way from what it previously had been.

“John came to prepare the way of the Lord before him, and it would have seemed strange if he had not walked in the way thus prepared.

“John pointed his disciples to the Lamb of God who taketh away the sin of the world and baptized those who believed in the Messiah.

“And this was the same that the Apostles of Christ did.

“So I was finally driven to the disagreeable alternative of forsaking the practice of Mr. S., and many of my esteemed

friends, or violating my conscience as to what the New Testament taught as my duty.

“I chose the former, and have never had occasion to repent of my choice. (*Note L.*)

“In the spring of 1794, I, with my older brother and a neighbor, a young man of my age, went to Boston, and had an interview with Elder Baldwin, Pastor of the 2d Baptist Church there, to whom we were all strangers.

“We related our religious exercises and sentiments to him, and desired him to baptize us, according to what we understood to be the Scriptural representation of this ordinance.

“He subsequently immersed us in Reading Pond, and this was the first time I saw this ordinance administered.”

It is seen by the foregoing narrative that Mr. E. was in a sense driven by his own experience to embrace his cardinal religious sentiments; or in scripture language, “Shut up to the faith of the Gospel.”

He had at first no belief of such inherent depravity and aversion to God in his heart as he found there; or such want of

faith or trust in the character of God; or such indisposition to prayer and devout exercises; or such inability to fit himself for a reception of the Gospel.

Thus, contrary to his previous ideas, he was compelled to believe in man's total estrangement from God. And hence, in the absolute necessity of supernatural power to create a clean heart within him,—and as the Deity “worketh all things according to the counsel of his own will,” and acts from choice, and chose his course “before the world began,”—he felt compelled to admit the disagreeable doctrine of election or choice, which he had before rejected and despised.

As he had no merit of his own, he was obliged to depend wholly on the atonement of Christ for justification. Thus he looked to “the great God our Saviour,” as “the true God and eternal life,” and felt bound to “honor the Son even as he honored the Father.”

These sentiments, being developed and interwoven with his religious experience as well as drawn from the Scriptures, he never ceased to cherish. They were the

spring of his action and the ground of his hope.

The singular circumstance which prevented him and his companions from being baptized in Boston is detailed in the "Historical sketch of the Baptist Church in South Reading," vide page 11,—and briefly stated in another part of this work.

But this extraordinary specimen of prejudice against the Baptists and hostility to true piety, by God's controlling providence led to a religious revival here, which was the first of nine considerable revivals that during the sixty years following he witnessed (*Note M.*) in his native town; and of this first, the services attending his baptism were instrumental.

As we are now introduced to the first administration of baptism, or immersion, in Reading, it may here be pertinent to add a few remarks on the Baptist denomination at that time in New England.

They had been a sect not only very generally "spoken against" from the time Roger Williams was banished from Massachusetts to the Indian forests, but occasionally fined and imprisoned, and Obadiah

Holmes, of Salem, was publicly whipped for attending a Baptist meeting in Lynn.

At the time referred to, however, the principles of religious toleration began to be better understood, and people more fearlessly asserted their native right of free inquiry and liberty of conscience.

The Baptists then were but sparsely scattered over the country.*

They had but six churches within twenty miles of Reading, though that included the most densely populated part of the country; and but one Association in New England, the Warren, named from the town of Warren, R.I., where it held its first session in 1767, and also its second and third. Elder Isaac Backus, pastor of Middleboro' church, was clerk of the Association at its organization.

Elder Backus, for half a century, exerted himself to obtain and establish religious freedom. A congregationalist, who was well acquainted with him, speaks thus of him: "All New England is indebted to Mr.

*In 1740, the Baptist denomination on all this continent numbered only 37 churches, and probably less than 3000 members.

Backus, more than to any other man, for his historical researches in relation to our early ecclesiastical history. All of us, as well as our brethren of the Baptist order, are indebted to him for the firm and strong stand which he took and maintained, and the active perseverance which he manifested for fifty long years in favor of 'soul liberty.' Mr. Bancroft bears testimony, that the history by Mr. Backus is the most reliable, as to its facts, of any of our early histories."

"Father Backus" died at Middleboro' in 1806, at the age of 83 years, after having planted most of the Baptist churches in Plymouth County.* The Association in 1767 contained but four churches, namely, Warren, Bellingham, Haverhill and Middleborough.

Warren was then the seat of Brown University, which there had its beginning, and whose first president, Elder James

* From this County proceeded our pioneer missionary to the millions of "India beyond the Ganges," twenty years after our Baptist brethren in England had sent the first missionaries, William Carey and his associates, to the millions of "hither India."

Manning, (afterwards Dr. Manning,) was the first Pastor of Warren church.

The University was subsequently removed to Providence, where President Manning died in 1791.

During his life he did what he could to encourage a taste for the acquisition of literature and general science in the denomination, and it is cause of gratitude that his office has since been so long filled by so able an advocate of missions, of sound learning and true piety.*

Elder Hezekiah Smith, (afterwards Dr. Smith,) founder and first pastor of Haverhill church, was a classmate with Dr. Manning at Princeton College, N.J., and though a man of excellent spirit and amiable manners, when he first went to Haverhill as a preacher, such was the prejudice against the Baptists, that the Selectmen of the town sent an officer to warn him out of the place. He was otherwise personally insulted and his life endangered. When preaching at a private house he was assaulted by a sheriff and his gang. His son showed the writer a stone which was thrown

* President Wayland.

through the bed-room window at his father and struck near his head, of sufficient size to have proved fatal, had it struck him.

But Dr. Smith was not frightened away from Haverhill. During most of the revolutionary war he served as a chaplain in the American Army, and died at H. in 1804, greatly beloved and lamented.

As the Baptists were from principle the advocates of freedom, both civil and religious, they were almost uniformly supporters of the revolution and American Independence.

Their religious teachers and church expenses were generally paid by voluntary contributions.

The oldest Baptist church in this country was founded at Providence, R.I., in 1639.

One of the oldest Baptist churches in Massachusetts, the first B. church in Boston, was founded in 1668, and the second one there commenced in 1743.

Of the Pastors of these churches,—Messrs. Samuel Stillman and Thomas Baldwin,—at the period of which we are speaking, Dr. Sharp remarks, “ Their early training, the character of their minds, and their

pulpit talents, were widely different. It was, however, a difference not occasioning a hindrance, but a furtherance of the gospel. It was a difference suited to the intellectual condition and tastes of different classes of hearers, and, under God, was conducive to the increase and prosperity, not only of those two churches, but of the denomination. One possessed strong argumentative and imaginative powers, and drawing his facts and illustrations chiefly from his study of the Bible, from his own experience and observation, and his almost intuitive knowledge of what was in man, he touched the springs of the human heart, and with God's blessing, turned multitudes from the "paths of disobedience to the wisdom of the just."

The other had, in early life, enjoyed the advantages of a liberal education, and of refined and cultivated society. His polished and dignified manners won for him the love and respect of the whole community. And the earnest and yet soft tones in which he announced the messages of his divine Master, diffused a gentle and persuasive influence over the minds of delighted

and constantly crowded assemblies. His preaching, moreover, was not merely as a lovely song, or as one that playeth skillfully on an instrument, awakening momentary emotions of pleasure, which soon pass away. It was with power. It was the means of salvation to many who heard him. Not a few who went only to admire, returned to pray. Their interest in the speaker ended in feeling a still greater interest in the truths which he taught.

Such were those two most excellent and universally beloved ministers of Christ. One was the pastor over the First Baptist church in Boston a little over 42 years; the other was the pastor of the Second, for a period of more than 32 years."

The latter of these, Dr. Baldwin, who survived the former nearly twenty years; by his various labors as a writer and preacher was eminently a leading minister of his denomination in New England, serving greatly to promote their increase and improvement.

In the summer of 1794, Mr. Eaton was urged by a gentleman in West Bridgewater to assist him in harvesting his hay, which

he consented to do. There was then some special attention to religion in that town.

After arriving in the town, where he was an entire stranger, he accidentally saw, as he was passing the street, the man that was to employ him, standing in the door of a neighbor's house. He invited Mr. E. to come in. After he had entered, he was informed that there was a young woman in the house who was very deeply distressed about her spiritual welfare; and he was requested to converse with and pray for her, which he did.

Thus early after his profession of religion, the Lord, in his providence, seemed to give him an intimation of what he would in his subsequent life be repeatedly called to perform.

“Go where the sick recline,
Where mourning hearts deplore;
And where the sons of sorrow pine,
Dispense your hallowed lore.

Be faith, which looks above,
With prayer, your constant guest;
And wrap the Saviour's changeless love
A mantle round your breast.”

His petitions for the distressed person

were heard; during that week the subject of them, Miss Rebecca Holmes, was enabled to rejoice in the hope of the gospel. Two years after she became his wife.

His residence in Bridgewater was only about a month. While laboring there with his hands his thoughts were employed on higher subjects. He attended the religious meetings on Sabbath and week-day evenings, and by his prayers and exhortations promoted the good work.

Books were then comparatively scarce and expensive, and as most of his time was occupied in manual labor, the Bible constituted his principal library and study; and thus it was with him during the most of his life.

As the denomination to which he had attached himself, professed to regard the Bible as their spiritual Magna Charta, their grand rule of faith and practice, he felt less deference for human authority and tradition, and more anxiety to bring every sentiment to the infallible "law and testimony."

For more than sixty years of his study of the scriptures, he had not the assistance

of even a Concordance. He, therefore, formed the habit of fixing in his mind the book, the chapter, and often the verse of important texts to which he wished to refer. In this way he obtained a more extensive and accurate knowledge of the Bible than, perhaps, any other individual I have known. He indeed became "mighty in the Scriptures."

"Holy Bible, book divine,
Precious treasure! thou art mine;
Mine, to tell me whence I came;
Mine, to teach me what I am.

Mine, to chide me when I rove;
Mine, to show a Saviour's love;
Mine art thou to guide my feet;
Mine, to judge, condemn, acquit!

Mine, to comfort in distress,
If the Holy Spirit bless;
Mine to show by living faith,
Man can triumph over death.

Mine to tell of joys to come,
Of the rebel sinner's doom;
O, thou precious Book divine!
Precious treasure! thou art mine!"

From Bridgewater he returned to Reading, (now South Reading,) and here spent the residue of his days.

On his return he found an interesting revival of religion in progress.

Lord's day evening meetings here, of which he in 1789 was one of the principal founders, as well as the week-day evening meetings for prayer, singing and conference, which four years after he assisted to establish, he continued to attend and support for more than three score years. At these meetings he was ever one of the most constant attendants, and one of the ablest speakers. He not only "waited on exhortation," but he expounded the scriptures, frequently in a manner that would have done credit to any pastor of a church, and with that evident "simplicity and godly sincerity" that could not fail to make an impression on the mind of the hearer.

In these meetings he was emphatically "at home"—the acknowledged and the acceptable leader of the meeting. He expatiated on the doctrine of Christ and the duties of his disciples. He drew from the varied treasures of his own experience and observation, and from the deeper treasures of divine inspiration, things profitable for reproof and instruction in righteousness.

Here he pointedly and pathetically warned the heedless sinner that the way of the transgressor was hard, and that his feet must ere long "stumble on the dark mountains" of death and despair; while he pointed the trembling mourner to the "Lamb of God who taketh away the sin of the world."

And here too, he poured out his soul in supplication and prayer to the God of all grace, for the influences of his Spirit and the blessings of his salvation. And truly, when does a poor mortal of Adam's race appear in a more dignified position than while standing like Abraham, or Moses, or Elijah, and pleading with the Lord Almighty for the exercise of his compassion through the merits of the great Redeemer?

In 1798, as the Baptist Church in Woburn obtained a settled Pastor, Mr. Eaton, with his wife and several of his neighbors who were members of the Second Baptist Church in Boston, joined the Woburn Church, that being but half as far distant as Boston.

The church in Woburn elected Mr. Eaton one of its deacons, in which office he con-

tinued till the constitution of the Baptist Church in Reading (now South Reading) in January, 1804, when he became the first deacon of the latter church and so continued during his life.

In the Spring of 1801, in view of the general want of religious interest manifested in the community, a meeting for humiliation, fasting and prayer was appointed March 10th, (*Note N.*) at the dwelling-house of Dea. Eaton.

“Prayer is the breath of God in man,
Returning whence it came ;
Love is the sacred fire within,
And prayer the rising flame.

The humble suppliant cannot fail
To have his wants supplied,
Since *He* for sinners intercedes,
Who once for sinners died.”

At this meeting there were “great searchings of heart;” and there seemed poured out in an unusual degree, “the spirit of prayer and the grace of supplication.”

Before the end of a week, seven persons came forward, relating their religious experience and desiring baptism; among whom was the Boston miller, who seven

years before, by mischievously letting off the waters of the Mill-Pond in Boston, where Mr. Baldwin was accustomed to baptize, had prevented the ordinance from being administered there, and driven the condidates to the waters of their native town for baptism.

Another of the above seven persons, Miss C. S., had congregational parents. When she was gone to be baptized, her father was highly displeased with her conduct, and expressed to his wife his feelings against the error and folly of the Baptists. To pacify him, his wife said, Mr. S. we will look over the New Testament and see if we can find any thing there in favor of the practice of the Baptists. The result of this investigation was very unexpected to herself. She became convinced that believers' baptism by immersion, was what the New Testament taught. She accordingly left the Pedit-Baptist church, of which she was a member, and united with the Baptists.

And indeed, to induce candid people to embrace our sentiments on baptism, we know of no better treatise on the subject

to recommend to their perusal, than the *New Testament*.*

At the close of the year 1803, there was here, as well as in Malden, Boston and some other towns, a remarkable revival of religion. This time of refreshing from the presence of the Lord, showed itself specially in Boston in September of that year. Mr. Baldwin mentions, that on the 15th of that month, when his congregation was dismissed, some forty or fifty remained in the house for prayers and conversation.

* Dr. Stow remarks—"The preaching of Mr. Whitefield and others who had caught from Heaven the same hallowed fire, and the great awakening consequent upon their sanctified labors, gave currency to principles which wrought undesigned changes, and conducted to results that were neither anticipated nor desired.

The converts who received the name of "Separates," were taught to throw aside tradition and take THE WORD OF GOD ONLY as their guide in all matters of religious faith and practice. This was in perfect accordance with all Baptist teaching, and, as was predicted by the more sagacious among the opposers of the revival, ultimately led thousands, among whom were many ministers, to embrace our views and enter our churches." And surely it is not a little extraordinary, that a denomination, which so recently as the time of Mr. Whitefield had in this whole country scarcely three thousand members, should now contain more than nine hundred thousand communicants.

About four weeks after that time, there was a similar state of feeling in Malden,—and at Reading, (now South Reading,) on the 28th and 29th of October, at meetings appointed for prayer and conference. This manifested itself in the extraordinary solemnity and anxiety of people, before irreligious and indifferent; and in the unwonted fervor and earnestness of professors who spoke and prayed.

In these meetings, Dea. Eaton took a prominent part—in conversing and praying with the distressed, in rejoicing with the comforted, and in warning, counselling and instructing, as opportunity offered.

In referring to this revival in his latter years, the Deacon stated that he had never in the course of his life witnessed any other season which so much resembled the effects produced upon the minds of people at the day of Pentecost. And why should we doubt that it was by the same power?

In January, 1804, the Baptist Church in Reading, (now South Reading,) having been regularly constituted and a Pastor elected, Dea. Eaton became the second officer in the church. His acquaintance with the

Scriptures, sound judgment, ability and integrity, made him resemble those "wise men of Ephraim" who "knew what Israel ought to do;" and qualified him to act as a leading member in those cases of Church trial and discipline, which in this imperfect and probationary state must be met and decided.

The office of Deacon was instituted to relieve from unnecessary cares those who labored in word and doctrine, and preserve harmony in the church.

Good Deacons are of great value to the Church, and among the best aids of the ministry.

The plan of government in Baptist Churches is highly democratic. The great Head of the Church having left his divine laws, each church as an independent body, is responsible only to its Head for the manner of administering these laws. In this important service, Dea. Eaton endeavored to act well his part as a church member and church officer, that the great Lawgiver might be honored in his disciples, and his Church might appear "first pure, and then peaceable."

Though he was willing to give his best counsel, he claimed no infallibility for his judgment; and in his old age he remarked to the writer, that should he live his life again, he thought he would pursue a somewhat milder course of discipline than that which he had sometimes recommended;—would be disposed to bear longer with what were considered erring members, especially where the errors were rather those of sentiment and judgment, than of temper and conduct.

He was appointed standing moderator of church meetings in the Pastor's absence, and at their request, generally served as speaker when the church was destitute of a preacher. On such occasions the hearers have sometimes remarked, it was surprising how a man could come from his shoe-shop, and the cares of a sick family, and discourse so interestingly on the Scriptures. One of these said to the writer, many years since, that while he much admired the ability with which Dea. E. expounded and illustrated Scripture, yet he was still more surprised at the remarkably modest and humble estimate which he made of his own performances.

In the revival of 1820, in which more than 60 persons in the town made a profession of religion, Dea. Eaton had the happiness of seeing his oldest son turn to the Lord with purpose of heart. He adopted the language of John, "I have no greater joy than to see my children walk in the truth."

In 1822, he was called to bury his eldest brother, Lilley Eaton, who was one of the two others baptized with him. These three friends had been particularly near to each other as pioneers of the denomination in their native town, and who, as such, had met and borne the reproach and obloquy cast upon them. He had the satisfaction of seeing that his brother died in the faith in which he had lived. He was taken with a fever and sick but eight days, and during much of this time deprived of his reason. A few minutes before his death he revived, his reason returned and he offered a short prayer, closing with these words: "O Lord, revive thy work in this place. Make bare thine holy arm in the sight of all the people. May sinners be converted, and fearfulness surprise the hypocrite. I commit

myself, O Lord, into thy hands, and all my numerous concerns, both for time and eternity. Amen." He then dropped away without uttering another word.

It has been said that people generally die as they live; and thus died this man of prayer. In his life he seemed never to "forget Jerusalem," — the Church, — but daily prayed for its enlargement, preferring Zion's prosperity "above his chief joy." If he heard of a revival of religion anywhere, his sentiment was "bless the Lord, O my soul." It seemed to put "gladness" into his heart more than when "corn and wine were increased." When he returned from his city business, such news would be uppermost in his thoughts and elicit his warmest gratitude. Thus, living and dying, he "sought first the kingdom of God." May those who revere his memory duly consider these traits of true christian character. Soon,

"All arts, and knowledges beside,
Will do us little good."

"For there was light within my soul,
Light on my peaceful way,
And all around the blue above

The clustering starlight lay ;
And easterly I saw upreared
The pearly gates of day.
And even through the rifled clouds,
Shines out one steady star,—
For when my guide went up, he left
The pearly gates ajar.”

In 1837, Dea. Eaton was called to part with the wife of his youth, with whom he had been united more than forty years. During much of this time she was afflicted with sickness and weakness, and often confined to her room and bed. The patience, care and kindness with which he for so many years succored and waited upon his enfeebled companion, were truly praiseworthy, and exhibited him as an amiable husband and strong friend.

“ Cheerful I leave this vale of tears,
Where pains and sorrow grow ;
Welcome the day that ends my toil,
And every scene of woe.

Immortal wonders ! boundless things !
In those dear worlds appear ;
Uriel, bear me on thy wings,
And mount my spirit there.”

Dea. Eaton had a wife and seven children depending on his industry. His life

was that of a laborious farmer and mechanic. His "hands ministered to his necessities." He quitted not his shoe-bench till he was in the 78th year of his age.

At times he might have said with Jacob of old, when "in the day the drought consumed him and the frost by night,"—"my sleep departed from mine eyes."

With a small income, he provided for his invalid companion and children, and contributed of his labors to support the gospel,—leaving behind the reputation of an industrious and honest man.

It was the appointment of the Creator that man should "eat bread by the sweat of his face." Christ submitted to manual labor;—was obedient to the divine allotment and "fulfilled all righteousness."

It is a righteous sentence that we should labor and toil, and in the end is rendered a blessing. Probably on the whole, a man would neither enjoy more, nor do more good, if not required to labor at all for his support for eighty years, than did Dea. E.

The history of the world shows that mankind have too little virtue to bear well great prosperity. "They that will be rich

fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

Christ set an example of reconciliation to poverty; having "not where to lay his head," while he was performing the work his heavenly Father gave him to do.

Pious, conscientious persons often have little property, because they are unwilling to follow those pursuits, or adopt those means, which others take to obtain wealth; and because they feel it a duty to *lay out* for benevolent objects, what others *lay up* to accumulate. Christ said, "lay not up for yourselves treasures on earth;" — a command which often seems almost as wholly forgotten, as though it were not found in the Bible.

Not that people should ever be reconciled to indolence, or improvidence; — not that they may not labor in an honest and productive occupation, if they will lay out the avails of their industry to help the unfortunate poor, and to promote benevolent objects, instead of laying up on earth "cankered" gold and silver, "the rust" of which shall prove "witness against them."

The requisitions of the gospel seem designed to make man feel as a stranger and a pilgrim here, seeking a better country; and while on his journey, assisting his fellow travellers; laying out for God on earth, and laying up for himself treasures in heaven.

“I wonder if the rich man prays—
And how his morning prayer is said;
He'll ask for health and length of days—
But does he ask for “daily bread?”

When at his door in posture meek,
He sees the poor man waiting stand,
With sunken eye and care-worn cheek,
To beg employment from his hand:

And when he tells his piteous tale
Of sickly wife and children small;
Of rents that rise, and crops that fail,
And troubles that the poor befall.

I wonder if the rich man's thought
Mounts free as nature's hymn to heaven,
In gratitude that happier lot,
By Providence, to him is given?

And does his heart exult to know,
He too, like Heaven, hath power to give?
To strengthen weakness, soften woe,
And bid hope's dying lamp revive?”

†This same year, (1837,) Dea. E. buried

his youngest son, who had previously professed his hope in the Gospel and united with the church. The serenity with which this young man, in the morning of life, left his consort and little infant, was a great consolation to his parents.

“Friends of my youth, I have witnessed your bloom !
Shades of the dead, I have wept at your tomb ;
Ye, who have hither so hastily fled,
Say, is there room in the green curtained bed ?

Souls of the blest, from the mansions of day,
Look on the pilgrim and lighten his way ;
Wing your swift flight to the death prepared bed,
With visions of glory to circle his head.

Stars, ye are thick in the pathway of light ;
Visions of bliss, ye are banishing night ;
Pilgrim arise—for the journey you tread
Is leading to regions whence sorrow has fled.”

In 1838, Dea. Eaton married Mrs. Eunice Eaton, who still survives him.

As Dea. E. had several turns of sickness in which both he and his friends believed he would not recover, it may be well to give some view of the state of his mind at those times.

In February, 1848, he had a pleurisy and lung fever. I saw him several times dur-

ing this illness. He said he had no distressing fears for the future. He knew not but he might as well leave the world then as at any time. His feelings preponderated in favor of going then, rather than to recover and wait longer. He did not feel that he should become more fit to die by living longer.

At another time when I called, he said, "Why should I wish to live longer?"

It is true, as Dr. Watts says—

"And if to eighty we arrive,
We rather sigh and groan, than live."

He inquired about the weather, remarking it was all snow the last time he looked out the window.

One present remarked, there was a land

"Where everlasting spring abides,
And never withering flowers."

He immediately added—

"Only a narrow stream dividés,
This heavenly land from ours."

The narrow stream of death.

Visitor — When Bunyan's pilgrim was crossing this narrow stream, his companion, by way of encouraging his hope, said, "Be

of good cheer my brother, I feel the bottom and it is good."

Dea. E.—Ah, Bunyan was very ingenious.

V.—He has grown much wiser since.

Dea. E.—Doubtless.

V.—No doubt Moses and Elias have had many interesting conversations, but we have never heard of but one of these,—that on the Mount of Transfiguration.

Dea. E.—Yes; they then talked of Christ's death, which he should accomplish at Jerusalem;—a most interesting subject to them, as all their hopes of salvation had rested on this.

V.—Mr. Baldwin enjoyed life and usefulness to the last, departing as it were in his full strength.

Dea. E.—Yes; he ascended the stairs to rest, and next ascended to mansions in the skies, his endless rest. As to leaving this poor body, Jesus can watch my dust when in the grave as well as now; and perhaps I can watch it then as well as now.

"My flesh shall slumber in the ground
'Till the last trumpet's joyful sound,
Then burst the chains with glad surprise,
And in my Saviour's image rise."

Dea. E.—My daughters have come to see me.

V.—I am glad they have.

Dea. E.—It is a great satisfaction to have my children visit me at this time.

When his eldest daughter arrived he said, "R——, you have come to see your poor father die."

To Mr. G. P. E., he said, "you will all soon be called to follow my remains to their last resting place."

His mind seemed perfectly calm and collected, and he appeared like an intelligent and good man, meeting his last enemy as it becomes a man and a christian to do.

I saw him on Lord's day, 4th of March. He spoke of the great number of good persons that were constantly gathering in heaven; and the blessedness of that place where the wicked would be separated from among the just;—how different from this world, where it is often impossible to avoid being annoyed by the vicious and abandoned.

He spoke of kind, sympathizing friends; and seemed overcome, and wept at the idea of so many persons calling to inquire after

him, and being so ready to serve him, watch with him, &c.

He inquired if I was going to meeting, and said, "the Lord be with you."

I saw him on Monday, and he said the doctor gave him encouragement of getting about again:—that it was quite unexpected to him. I replied, perhaps your work is not done yet. He said he did not feel that he could do much.

He slowly arose from this turn of illness but never regained his former strength.

In the commencement of the year 1850, Rev. D. W. Phillips became Pastor of the Baptist Church in South Reading. As this event seemed to augur well for the prosperity of the church, Dea. E. took great pleasure in it.

He was particularly comforted in seeing the church in so much harmony in his last years, and in having a Pastor in whose labors and deportment he felt so much satisfaction. He had, for more than half a century, felt almost a paternal interest in the growth and development of this little vine. He had watched over it, sympathized in its trials and rejoiced in its joys, and when

about to leave it in apparent prosperity, he said, "Now Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Long had he felt—

"I love thy kingdom, Lord,
The house of thine abode,
The Church our blest Redeemer saved
With his own precious blood.

For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given,
Till cares and toils shall end."

In the Autumn of 1850, Dea. E. received an invitation from the Baldwin Place Baptist Church in Boston, to attend a meeting of aged professors, (of 50 years old or more,) who were, or had been, members of that church. He was present and took a great interest in the gathering.

Fifty-six years before, he, with two others, one of whom (Dea. David Smith) was now with him, came down to be baptized by Elder Baldwin, at the baptizing pond adjoining the meeting-house.

The Lord had spared the lives of these aged brethren to meet again at the place, where, more than half a century before,

they had stood and told what they believed the Lord had done for them; and now, at nearly the age of four score, they again met to "remember all the way the Lord had led them these forty years."

Here, aged pilgrims who had not seen each other's faces for 30 or 40 years, met again and greeted each other, no doubt for the last time this side their final home.

While going to Baldwin Place, Dea. E. remarked that he hoped the meeting would have at least some faint resemblance of that blessed gathering in Heaven, where old acquaintance would be so joyfully renewed, and that too without any thought of separation. And at the following communion season, he said of this interview, that it was such a meeting as he had never witnessed before and never expected to again this side of Heaven.

I could but feel that his life had been lengthened these two last years, since he was brought so near the grave, to enjoy this happy and refreshing meeting on earth.

It was remarked to him, how such and such brethren and sisters, whom he used to know, (and who had years since gone to

their rest,) would enjoy this meeting if they could be here. Why, said he, how do you know but they *are* here, or at least that they know of and enjoy this happy season?

This idea was farther extended by one of the brethren, who referred to the meeting of Moses and Elijah on the Mount, (Tabor,) where Elijah had before enjoyed special intercourse with heaven.

“ Sweet is the thought, the promise sweet,
That friends, long severed friends, shall meet;
That kindred who on earth disjoined,
Shall meet—from earthly dross refined,
Their mortal cares and sorrows o’er—
And mingle hearts to part no more.”

Dea. E. arose in the assembly, and very feelingly referred to former scenes, when he first visited this church while under the pastorate of the beloved and revered Baldwin—a name which all present seemed delighted to honor. (*Note O.*)

On the whole, I could not but regard this as one of the happiest days of Dea. E.’s life. He was about to put off the armour which he had worn so well for so many years. By an eye of faith he was looking upward to the rewards of the

faithful. "At evening time there was light; his path was shining brighter and brighter." He could now say, "Hitherto hath God helped me. And the blessed "land of promise" was now the "land that was *not very far off*."

How joyful the change when the decrepitude of age shall be succeeded by the freedom, buoyancy, immortal youth and angelic bloom of Heaven;—for spirits made perfect in purity, and bodies "fashioned like Christ's glorious body."

The following notice of the meeting, is from the *Watchman & Reflector* of October, 1850:—

THE BALDWIN PLACE FESTIVAL.

This meeting, so far as our acquaintance extends the first of the kind ever held in this section of the country, took place on Wednesday, 2d inst., in the vestry of the Baldwin Place church. Something more than three hundred persons, either present or former members, who were above fifty years of age, together with the pastors of the churches in the city and some others, attended. It was a novel and interesting

spectacle, to witness the meeting of persons who, in some instances, had separated forty years before, and to hear the exclamations of surprise at the changes which those years had wrought upon them. They had gone out in their early prime. They now returned stooping under the burden of their years. There was the disciple whom sixty-four years ago Dr. Skillman had led into the baptismal waters, the representative of the two generations behind us. Others were there who had been of the flock of the loved and early lamented Gair—while many more came down to us as the fruits of the labors of the venerated Baldwin. Prominent among these were his widow, now advanced to a good old age, and his only surviving child, Mrs. Holt, of Groton. At the call of this mother church, children came obedient not only from the neighboring churches and adjacent cities, but from the distant sections of Pennsylvania, and even from the still farther distant section of Illinois. Here, around the cradle of their infancy, and in the spot of their religious nativity, those met who had for years anticipated such a privilege only on the opposite side of Jordan, and the sight of each other seemed to make them young again. Those tongues which age and grief had for a long time bound, were loosened, while they described the path through which the Lord had led them.

After some time had been spent in mutual recognition and general conversation, devotional exercises were proposed, and the hymn, "When I can read," etc., consecrated in the minds of many by the remembrance of Baldwin's partiality to it, and the old "Mear tune," as he was wont to call it, was sung by a full choir. It seemed as if they were just ready to go over the river, and enter upon the purchased possession. One could hardly forget that of those who had once lifted up their voices together to these words on this hallowed spot,

"Part of that host had crossed the flood,
And part were crossing now."

Every thing in the scene and its associations brought the entire company "quite on the verge of heaven." It was good to be there. A letter was read from Rev. Dr. Ripley, excusing his absence, in which he says, "It is now just thirty-three years since I became a member of Baldwin Place church, having been baptized by Dr. Baldwin, the first Sabbath in October, 1817. My parents were members, in the days of Mr. Gair; all their children who arrived at maturity, six in number, became members. Their two sons are ministers of the gospel. Two of their daughters are married to ministers. The husband of another

daughter frequently ministers in word and doctrine in public assemblies, and in various other important ways has been serving the cause of Christ. Of their grand-children, sixteen have been baptized as followers of Christ, two of whom are preparing for the ministry." It closes with the utterance of the beautiful and pious sentiment: "The Baldwin Place Baptist church—Peace be within thy walls and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee."

These exercises were followed by a brief address from Dr. Tucker, as pertinent as it was excellent, in which he holds the following language:

After years of separation and painful toil you now meet again. But O how changed. You went out from your people and from this sanctuary where yourselves and your fathers worshipped, flushed with hope, inflamed with zeal, and governed by noble purposes and desires to do good abroad. Many of you were then young, the glow of health was upon your cheek, and the vigor of manhood in your frame. But after twenty, thirty, forty years, you have returned again to-day. The light is now dim in your eye, the flush has faded from your face, the elasticity is gone from your step, time has frosted your heads,

palsied your limbs, and ploughed your cheeks with its furrows. But, blessed be God, you are here, though time has dealt hardly with you, and death has made sad havoc among your comrades since you last met in this place.

Pointing to the portraits which were suspended before them, he reminded them of the sainted Baldwin, the eloquent and lamented Stillman, by whose side he labored, the faithful and devoted Winchell, and the pure and classic Knowles—men to whom our denomination in New England owe a debt, not easily reckoned and never to be repaid. A just and eloquent tribute was paid to Rev. Dr. Sharp, as the one present to-day, a survivor of those men, after forty years of labor, still wearing his armor, still foremost in the fight. The church were reminded that he had buried two of their pastors—had witnessed the pastorate of fifteen years of their successor, and now for two years the commencement of the fourth, and after all this, his eye is not dimmed nor his ear dulled, the blood sleeps not in his veins, nor are his muscles withered upon his limbs.

To this allusion to himself, Dr. S. responded in a very happy manner, testifying his acquaintance with that good man whose friendship it had been his good fortune to enjoy. The first shadow that fell upon that

acquaintance was the event which terminated it. The remembrance was not marred by one unpleasant thought. Among the incidents which he related of Dr. Baldwin, as unfolding his characteristics, was one evincing at once his shrewdness and his exceedingly kind good nature. The Dr. once riding along in his carriage, met a teamster of a sulky disposition, who was inclined to use the advantage which his heavier vehicle gave him, and refused to take one side of the road, which at that spot was quite narrow. The Dr. came to a stand-still and looking at the fellow, said—

“Sir, if you do not get out of my way I will serve you as I did a man a few days ago.”

“How was that,” said the teamster.

“I got out of his way,” was the ready and good-natured reply.

Dr. Baldwin would at any time sooner give the entire road than engage in a quarrel.

When Dr. Sharp had concluded his remarks, the pastor stated that fifty-six years ago there came three tall young men from a distance of ten miles in the country, requesting baptism and admission with the Second church. The rite was to be performed after the morning service, in the Mill-Pond, which then laved the foundations of the house. A miller who owed the

Baptists a hearty grudge, and was eager to inflict his spite upon them, staid away from his own meeting that he might drain the pond. The baptism could not be performed, and the young men requested that it might be administered in the pond at South Reading. The Doctor consented, and in the face of threats of personal violence, celebrated for the first time in those waters, which have since been styled the Enon of that vicinity, the ordinance of baptism. The wrath of the miller disseminated the truth, and was made an occasion of the founding of a church in South Reading. He himself, afterwards residing in that place, was, through the preaching of a Baptist minister, convinced of sin, converted, and afterwards, like Saul, supported the faith which he once destroyed. Two of those three tall young men are present.

Dea. J. Eaton, of South Reading, arose, and after expressing his great delight in the present meeting, gave some account of the state of religion at the time when the above circumstances occurred.

Rev. Dr. Neale said that he could not consent to regard the interest of this occasion exclusively local. It was a genuine expression of that family feeling which the Baptists had in old time cherished. He could remember the days, when a Baptist was sure to find a welcome and a home in

any Baptist family. He had not forgotten the meeting, although he was at the time a mere boy, when in the town in Connecticut in which his father lived, Dr. Baldwin, accompanied by Rev. Mr. Paul, came and passed the Sabbath, and the interest that was aroused by the announcement that they had come all the way from Boston, and were going to preach. He delighted in the scene around him, and trusted that it would augment this ancient family feeling.

Rev. Dr. Church, from the recollections which gathered around this hour, would urge all to a holier and warmer zeal in the cause of Christ.

Remarks were offered also by Rev. Mr. Porter, of Lowell, stating that the place of his nativity was almost under the shadow of this church, that in her assemblies he had first learned the path to life, that the man is to-day present whose words were, in his heart, as nails fastened in a sure place, and the man is also here who first encouraged him to speak of the love of Jesus. Whatever good shall result from my ministry will be accomplished through him.

Dea. Lincoln on being called up by an allusion to his labors, as an early Superintendent of the Sabbath School, said that toward this church he must always cherish a peculiar feeling. It was the church of

his first love. Fifty-one years ago, he, with his brother, Ensign Lincoln, was baptized by that good man who had been often alluded to. He should always, in the brief remainder of life, pray for and delight in its prosperity.

Dea. Wilbur added to the expressions of interest in this church a powerful exhortation to look beyond men. He loved Baldwin, Knowles, and all of his pastors. He well remembered how like a knell the tidings of the death of the former sounded—and how his courage awhile drooped. But the same voice that asked the Galileans why they stood gazing into the heavens, bade him look beyond the watchman, and trust in God. He loved them not for what nature made them, but for the image which grace had stamped upon their minds.

The entire company united in the good old hymn, composed by Baldwin—"From whence doth this union arise," and in prayer with Rev. Mr. Parsons, who had traveled four hundred miles to comply with the invitation to attend this festival.

The arrangements were admirable, and displayed an equal taste and generosity. The tables, loaded with enough that could delight the eye or the palate, showed that the Baldwin Place church were as capable of executing as of originating. Every thing passed off not only to the satisfac-

tion, but to the great delight of all concerned. It is some temptation to wish to live another fifty years just to share in another such festival.

In the winter of 1852, Dea. E. had a fever and his life was dispaired of. I asked him if he felt near the end of his pilgrimage. He said life was always precarious. It looked now as if he could not stay long. It seemed to him that the Lord was about to take down his tabernacle. He said God's time was the best. For himself he was neither anxious to live nor afraid to die. He trusted he knew whom he had believed. He relied alone on the merits of Christ. He felt that God was good and he leaned on his arm. As I left him, he took my hand and said, "Peace be with you." He repeated these lines of Watts:

" Our journey is a thorny maze,
Yet we march upward still,
Forget the trials of the way
And reach at Zion's hill."

He recovered from this indisposition.

In the spring of 1855, Dea. E. buried his associate in church-office, Dea. David Smith, very near his own age, after a sickness of a few days.

Our motto on the title page speaks of "James, Cephas and John, who seemed to be pillars," in the first christian church; and thus seemed during their lives, Lilley Eaton, Jacob Eaton and David Smith in the Baptist Church in this place. Their brethren were willing to regard them as David's "first three." They were the first baptized and were subsequently united in sentiment and effort. One was most able as a speaker, one as a scribe and one had most of this world's goods to help "build the house of the Lord."

But the forming of a Baptist Church in South Reading was no part of their original design. They indeed, after they indulged hope in Christ, tried to be reconciled to pedo-baptists' views and practice; but finding, as conscientious men, they could not, they next sought to satisfy their consciences by uniting in a still and quiet way with the Baptists in Boston. And when in this disappointed, they seemed driven to receive baptism in their native town; which event proved the means of calling the attention of other young persons to their spiritual interests, and led to

the founding of a Baptist church here. Thus these three individuals, with others who afterwards united with them, originated Lord's-day and week-day evening prayer and conference meetings, a Baptist church, and Sabbath School for instructing the young, none of which had previously existed in the place.

The eldest of these three brethren, Lilley Eaton, died in 1822, at the age of 54 years; Dea. David Smith died in 1855, in his 84th year. "When shall these three meet again?"

"When the dreams of life have fled,
When its wasted lamps are dead,
When in cold oblivion's shade,
Beauty, wealth and fame are laid;
Where immortal spirits reign,
There may these three meet again."

In the closing week of December, 1857, Dea. Eaton was again ill,—could not arise from his chair or stand alone.

I saw him December 31st. He expressed in a manner I had not heard him before, his willingness and even desire to leave this world; that he looked forward with satisfaction to the time when "his infirm

body would be laid under the turf of the grave-yard." He seemed to feel that he had lived life out, that there was nothing to invite his longer abode here below.

January 4th, 1858 — when I was sitting by him, I felt his pulse and remarked they were some weaker than last week. He said, "perhaps they have nearly finished." I replied, "well, you are willing it should be so?" He answered, "O yes, I shall then go to the blessed Redeemer."

He lifted his hands and spoke with unusual animation of the wonderful love of the Savior — "*unbeginning* and *unending* love!"

He said he felt very calm, but desired me to pray that he might have a more lively view of spiritual things, and feel the love of Christ afresh shed abroad in his heart.

Reference was made to the great High Priest who has passed into the Heavens, and yet can be touched with a feeling of our infirmities. It was remarked that even in the fear which almost all mortals feel in approaching the great change of death, Christ could sympathize with human beings,

for he had experienced a distressing fear before his decease, as the Apostle says of his prayer at that time, "He was heard in that he feared." "An angel was sent to strengthen him." This seemed a wonderful conformity and sympathy with our natures and condition.

Allusion also was had to the ministry of angels, who not only encamp about the saints in their earthly lives, but watch the moment of the liberation of their spirits and convoy them to the abodes of rest.

An opinion was expressed that a liberated spirit and its angel could at once converse together intelligibly; and Deacon Emerson's dream was related, namely:—He dreamed that an appointment was made by the Church of which he was a member, to meet on a specified evening and sing with a party of angels.

The Deacon saw in his dream that the brethren and sisters of the church were all in their seats at the time appointed, waiting the striking of the hour when the angels would join their assembly.

In the interval a question arose in his mind, how *their* voices could chord with

angel voices; and while he was puzzling on this problem, the clock struck,—the vacant seats were instantly filled with angels, and as the angelic chorister struck a tune, every voice in the room was in rapturous harmony with it, and the pealing celestial notes that then rang through the hall aroused the good Deacon from his slumbers in such an ecstasy of delight as he never afterwards forgot.

Dea. Eaton soon recovered from the above illness and was about again. The physician remarked that Dea. E.'s great calmness and resignation in his fits of sickness had a strong tendency to promote his restoration to his usual health.

During his last years he was generally able to attend religious meetings in the day time, and we have repeatedly seen him, like the patriarch of old, literally "leaning on the top of his staff," as he stood to make a short address or prayer.

He was much interested in the "great revival" of 1858; attended, spoke and prayed in some of the prayer and conference meetings, and mentioned it as a great privilege that his life was prolonged to

witness such a wonderful work of grace.

He went into a prayer meeting in the Spring of 1859, saying that he wished to be present at one more of these meetings before he departed; and it proved the last of such meetings that he attended—seventy years after he had been a principal individual to establish and support them, and more than forty years after our Sabbath School and Bible Classes commenced, in which he had long acted as teacher.

And now “the time drew near that Jacob must die.”

The last record he made in his diary was the following:—

“*Saturday, May 14th, 1859.*—Brother Noah Smith dropped down dead in Boston, yesterday, aged 84 years.”

“*Lord's-day, May 15th.*—Bro. Phillips preached from 2d Timothy, 1:10, ‘Who hath abolished death and brought life and immortality to light through the gospel.’ Bro. Noah Smith buried.”

This was the last meeting and the last funeral that he attended—just two weeks before his own funeral.

He walked home with some difficulty,

and fell near the threshold of his own door.

He seemed considerably affected with the sudden decease of a brother so near his own age, and who had been a member in the same church with him more than fifty years.

I saw him on Wednesday, May 18th, and though sitting up in his chair, he said to me with some emphasis, "I am failing."

When I inquired if he was not willing to be failing, he did not object, but desired to have patience to bear pain and weakness. I repeated the passage, "My flesh and my heart faileth, but God is the strength of my heart and my portion forever." He added, "How gracious, what more can any one wish for?"

He sat up but little during his remaining days.

It was particularly grateful to him that his eldest daughter was present to attend him, and he spoke of his two sons who had been with him in his illnesses, as excellent nurses.

He repeated to several who called upon him, his entire reconciliation to the divine purpose, whether to go now or to remain

some longer in the world. He wished not to choose, but to refer the question to infinite wisdom; and as he lay laboring to breathe, he repeatedly prayed audibly for support to wait patiently all the days of his appointed time.

One day, when his Pastor visited him, he inquired how it was with his spirit, and the Deacon replied, "I agreed with the Lord a great many years ago, that he might govern his own universe and dispose of all his creatures so as to please himself, and I am not going to draw back now."

In his last sickness he could not talk much without an exhausting effort, and this seemed the less necessary as he had borne his testimony so well during so long a life.

He remarked to his daughter one day, that he had thought it would be a happy thing if he could go to heaven in company with a number of others—a "platoon" of redeemed spirits together.

He said he had wished to live so as not to appear a stranger when he arrived in heaven.

Though his comfortable hope and faith and confidence in God never forsook him,

yet he constantly preserved a strong sense of the magnitude and solemnity of the change before him. He repeated to me a few days before his departure, the impressive words of the Poet, "It is not all of death to die." And he remarked to another that he wished he had more evidence of his acceptance with God; feeling that the human heart was very deceitful, and there were many ways in which a person might deceive himself.

He spoke to Mrs. B. of the wonderful change of death, and the realities and solemnities following it, and how often he had meditated on these, and wondered about them; then raising both his hands, he said with much emotion and solemnity, "And now I must meet them all!" But he calmly and hopefully submitted his case to God without any exultation in his prospects.

For some time his main tie to this life seemed to be his desire to assist his blind and infirm companion; and in his sickness he seemed averse to speaking much about leaving her, lest the subject should distress her.

One day when she repeated the stanza—

“Jesus, my all, to heaven is gone,
Him will I go and see,
And all my brethren here below
Will soon come after me.”

Yes; he said, and inquired if she did not wish to go with him.

The day but one before his decease, seeing his wife sitting at the foot of the bed, as he awaked, he looked kindly at her and said faintly, “Mother, are you here?”

She was then conducted to the bed side, when he put out his hand and tenderly taking hers, inquired how she was.

When his Pastor, on leaving him, expressed his hope that he should see him again, he replied, “do not detain me.”

Friday morning, May 27th, he knew his children as they came into the room, until about 9 o'clock.

When the clock struck nine he inquired, “what o'clock is that?” This was his last question.

About 10 o'clock I spoke to him and inquired if he knew me. He said distinctly, “No.” This was his last answer.

His eyes now remained closed during

the day, and he seemed evidently dying.

It appeared doubtful whether he had much consciousness after 11 o'clock, A.M.; but he continued as above mentioned till near 8 o'clock, P.M., when he ceased to breathe, in the 88th year of his age.

On Lord's-day, May 29th, the funeral services of Dea. Eaton were attended at the Baptist church. Rev. D. W. Phillips delivered an appropriate and impressive address to the largest assembly we recollect to have witnessed on such an occasion in this town.

The following is an extract from the above address:—

“I knew Dea. Eaton 27 years ago, when he was little past sixty.

The young men at the Academy were agreed in the opinion that he was much such a man, both as to his bodily presence and mental characteristics, as the patriarch Abraham when he tended his flocks on the hills of Canaan. That impression has grown stronger with me till the present time.

I also then, and have ever since associ-

ated him with Andrew Fuller. The frames of both were massive and heavy, the features large and open and the qualities of the mind also were not unlike.

I have some remembrance of the conference meetings when I first knew Deacon Eaton; and my conviction is that there were then many good speakers, as there have been ever since, yet I have retained no distinct impression of any one, except Dea. Eaton. Even that made by the Pastor to whom I listened every week with considerable interest, is not as vivid. It was my opinion then, and I have not changed it since, that with the exception of a very few professional speakers, I never have heard his equal.

I was always delighted to see him get up, for he was of goodly port,—not beautiful, but a person that one would never tire to look at; yet more was I pleased to see him stand up, because I expected something worth hearing and remembering; for he was accustomed to speak of excellent things, and the opening of his lips were right things. He obviously spoke, not from the impulse of the moment, but from

careful pre-meditation. The particular speech may not have been formally studied, but what he uttered had been thoroughly digested in his own mind and heart.

His addresses had a beginning, middle and end to them. They were also new and fresh, and not wearisome repetitions of worn-out thoughts.

He spoke because he had something to say, and he had always something worth saying laid up among his treasures.

His mind was exceedingly well disciplined, though he was but slenderly indebted to schools or to books.

The culture of his mind was præeminently scriptural, and considerably Jewish, for he was much more at home than ordinary men, yea, ordinary ministers, in the Old Testament.

For a man who spoke so much as he did, the almost exhaustless variety of his addresses was very remarkable; and this peculiarity was often referred to with wonder by the students. There can be no doubt that he has influenced for good many ministers of the gospel.

The chief characteristics of his public

speaking, were weight and solemnity. His voice was just what might be expected from such a broad, round chest—it was deep and sonorous. His thoughts flowed from him, not like a mountain torrent, nor by leaps and starts, but like a river with a broad and free channel. There was no declamation nor coruscations, but thought,—much thought, warm and living.

His religious interest did not appear to be fed by occasional showers, but by the upper and nether springs. He was often truly eloquent — if to impress and to move be criterions of eloquence.

He grasped with great strength and clearness some of the mightiest elements of the new life, and they were to him not thoughts merely, but the felt powers of the world to come. They were wrought into his experience.

The foundation of all was the profound and solemn conviction ever resting with great weight on his soul, of the infinite majesty and supreme and unlimited sovereignty of God, who has the right to, and in fact does, dispose of angels and men according to his infinitely wise and holy pleasure.

His great thought, or sense, or conviction which principally made him what he was, was his entire accountability to God. It is not my purpose to eulogize the good man that is just gone from us, but to magnify the grace of the Lord toward him, and the Church through him.

God called him by his grace and gave him to this church. And this church is much indebted to him for its high intellectual stamp.

* * * * *

Sons and daughters of Deacon Eaton, do you know, do you realize what a father you have had?

If you do, happy are you. For the word of the Lord says that a good name is rather to be chosen than great riches, and all that name without any incumbrance he has left for you. You cannot attain to any renown on earth, which the knowledge of your father's character would not render more illustrious.

If you are running the race set before you, how it must animate you to consider that your father's form is now among the great cloud of witnesses, observing your efforts.

But if on the other hand, I wished to live without prayer and without praise, worldly and selfish, neglecting the ordinances of religion, I have not seen the individual whom I should not rather have for a father than Deacon Eaton — a father whose profession and example could furnish his child no excuse for an irreligious life."

The following obituary appeared in the *Middlesex Journal*, printed at Woburn:—

"Died in South Reading, May 27th, after a short illness, Dea. JACOB EATON, aged 87 years and 7 months.

To miss one from our streets who has been treading them for almost a century, is indeed no ordinary change. Truly one of the fathers in Israel has left us; and we have no hesitation in adding "full of days and of honor." For "he that waiteth on his Master shall be honored;" and the Master assures us, "He that honoreth me, I will honor." And what honor can compare with that "which cometh from God only?"

If an "honest man" is to be reckoned among the "noblest works of God," then

we think Dea. Eaton was in the best sense a nobleman. Of noble person and noble intellect, he long stood in the front rank of our citizens, esteemed for his integrity, venerated for his wisdom and beloved for his goodness. In his dealings with his fellow men, well might he adopt the noble challenge of the patriarch Samuel, "whose ox have I taken, or whom have I defrauded, whom have I oppressed, or of whose hands have I received any bribe to blind my eyes therewith?" He was a man who was neither afraid nor ashamed to "be what he seemed and seem what he was." He was eminently a practical common sense man, not inclined to waste thought or time on visionary speculations, but to make the most of his opportunities to exert a salutary influence in the sphere in which he moved. But his crowning honor was, that he was an humble and devout disciple of the meek and lowly Jesus. He once remarked to a young professor, "To live a consistent christian life, is no trifling thing." And his history shows that this sentiment was deeply impressed on his mind.

He united with the Baptist Church in

Woburn, more than 60 years since, before any church of this denomination existed in Reading, and was there elected Deacon; and he has officiated in this office in the Baptist Church in his native town ever since its formation, now more than half a century.

If a man's character is to be estimated by his conduct, we are safe in concluding that Dea. Eaton habitually lived with the fear of God before his eyes, and acted with the love of God in his heart. And his "labor was not in vain in the Lord." He "used the office of a deacon well," professed a good profession before many witnesses, and we doubt not has gone to his blessed reward in those mansions which the Lord of life and glory has prepared for them that love him."

In person, Dea. Eaton was about six feet tall,—proportionally large and firmly built. His physical constitution had a strong hold on life and seemed reluctant to resign it. He was moderate and self-possessed in his temperament, though quick and comprehensive in his mental perception.

Averse to repining or desponding, he was disposed to look on the agreeable aspect of things, to be cheerful and hopeful, and enjoy the good gifts of Providence. And this, his habits of industry and temperance enabled him to do to an unusual extent during his life.

In his manners, he was modest and affable; and being naturally social and quietly facetious, his company and conversation, even in old age, were alike pleasing and instructive, both to the aged and the young.

The portrait of him, taken when seventy years old, is a very good resemblance of his features and indication of his traits of character.

Dea. E. lived in a most eventful period. What eighty years, for many ages, have been of equal interest? A new nation has sprung up in this Western World, bidding fair before another eighty years shall pass away, to out-number the present population of Europe — a new nation full of magnificent prospects, and which, in many respects, has already set a pattern to the whole world.

But without stopping to notice the migh-

ty revolutions, and the grand inventions of the last eighty years, let us pause a moment to reflect on its crowning enterprize, namely, its efforts to spread abroad the "*glorious gospel of the blessed God.*"

There was one man, William Carey, born near the time of Jacob Eaton, like him an humble cordwainer, and belonging to the same unpopular denomination, who projected a mission to a pagan nation of a hundred millions, visited Asia, and himself learned more than fifty languages and dialects; and through his labors and influence twenty-seven millions of heathen were enabled for the first time to read the word of God in their own tongue. And then, also, from his own country, Dea. E. saw another of his own denomination, translate this same blessed book into the language of thirty millions. Verily what hath God wrought by these two individuals only?

"Roll on thou mighty ocean;
And as thy billows flow,
Bear messages of mercy
To every land below.

Arise ye gales, and waft them
Safe to the destined shore,
That man may sit in darkness,
And death's deep shade no more."

We have now traced the course of an individual from the commencement to the close of life — a journey we are all rapidly performing.

“The grave is near the cradle seen,
How swift the moments pass between.”

The end of this journey, reader, is as important to you, as to any of our race;— why then should you not feel as deep an interest in the result as any other person?

When one interrogated Christ, “Are there few that be saved?” Christ said, “Strive — make agonizing efforts — to enter in at the straight gate.” Strive against your indolence, your unbelief, impenitence, and the various hindrances which the world and Satan throw in your way.

“The kingdom of heaven suffereth violence”—permitteth violent or the most earnest efforts to enter it.

Consider that God is a “great king” and must be humbly and earnestly sought. And if a man has not found him, the reason is, he has not made a *business* of seeking him.

If a man searches for God as he “seeks

for hid treasure;" as he naturally and heartily seeks for wealth, honor and pleasure in this world, he will certainly find him.

If you cannot fix your mind on this great subject without devoting exclusively, weeks and months to it, this should be immediately done — every thing is at stake.

He that would have Heaven must run with patience the road to it; must strive and wrestle for it; must deny himself and deny ungodliness. This is the divine plan and there is no other way; — no royal road of ease and luxury to Paradise. If you would die the death of the righteous, you must live the life of the righteous. The everlasting employment and song of Heaven must be commenced in this world. Heaven is a blessed, a glorious place, how dreadful if you fail of entering it.

How plainly Christ teaches that some will be excluded from his heavenly kingdom; — his words are, "There shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

Mr. Hall remarks, "We are made for the

enjoyment of eternal blessedness; it is our high calling and destination; and not to pursue it with diligence, is to be guilty of the blackest ingratitude to the Author of our being, as well as the greatest cruelty to ourselves.

“To fail of such an object, to defeat the end of our existence, and in consequence of neglecting the great salvation, to sink at last under the frown of the Almighty, is a calamity which words were not invented to express, nor finite minds formed to grasp.

“Eternity, it is surely not necessary to remind you, invests every state, whether of bliss or suffering, with a mysterious and awful importance, entirely its own; and is the only property in the creation which gives that weight and moment to whatever it attaches, compared to which all sublunary joys and sorrows, all interests which know a period, fade into the most contemptible insignificance.

“In appreciating every other object, it is easy to exceed the proper estimate; but what, if it be lawful to indulge such a thought, what would be the funeral obse-

quies of a lost soul? Where shall we find the tears fit to be wept at such a spectacle? Or, could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the Sun to veil his light, and the Moon her brightness; to cover the ocean with mourning and the heavens with sackcloth? Or, were the whole fabric of nature to become vocal, would it be possible for her to utter a cry too piercing to express the magnitude and extent of such a catastrophe?"

I was going to say, how eloquent and pathetic is this appeal of a great man; but I will rather say, how much more so is that of the great God,—“Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will you die?"

O, my reader, while you live, never cease to strive to enter in at the straight gate, that hereafter an abundant entrance may be administered unto you into that celestial city and heavenly rest, which are prepared for the people of God.

APPENDIX.

Note (A.) Page 13.

“ His birth happened the year following the ‘ Boston Massacre.’ ”

Dea. Eaton, in his political views, was a strong friend to republican government and religious toleration. He thought, indeed, that the Christian Church, as constituted by its great Head, was a divine specimen of democratic society; being an association of persons independent of every other society, and having such equal divine rights and privileges as all saints possess by their adoption into the “household of faith,” and being amenable only to the Head of the Church, for the manner in which they administer his laws and ordinances.

It is worthy of remark, that a Baptist*

* Roger Williams, a Welshman by birth, in Rhode Island.

has the honor of forming the first body-politic, with entire religious toleration, in the world.

Mr. E. exerted himself to improve the Constitution of Massachusetts, under which persons of the Baptist denomination formerly suffered in their property by taxes levied on them to pay other denominations where they did not worship. And he had the satisfaction of seeing the laws of this Commonwealth so amended, as that there was no longer occasion for this complaint.

As to our general government, the chief circumstance which elicited his regret, was the dreadful blot of *Slavery* on the fair escutcheon of our Republic; an institution so at variance with the letter of our declaration of independence, the spirit of our constitution and the genius of our government, that its continuance seemed to him a burden more and more intolerable the longer he lived. He reasoned against it, prayed against it, voted against it, protested against it, and seemed in scripture phrase that he "could not away with it." He gave his sympathy, and made his house an inn for the oppressed.

It is a singular coincidence, that the same year (1620) in which the persecuted pilgrims fled to the wilderness of New England, to enjoy religious freedom, a slave ship should enter the waters of James River and sell to the Virginia Planters a part of her cargo of African Slaves, who were there thenceforward deprived of freedom, both civil and religious. Thus, whenever good seed is sown, the adversary is vigilant to sow tares.

The only light which seems to gleam on this dark subject, is found in the idea that God, who is able to bring good out of evil, hath already taught many of these poor slaves the way of life, and may hereafter send the descendants of injured Africa back as christian missionaries to the land of their fathers, as is intimated in the following lines —

“Soon, round thy guarded coast,
Shall the mission watch-fires burn;
And o'er the waves a ransomed host
To the father-land return.

Soon shall thy loneliest glen,
By christian steps be trod;
And Ethiopia shall then
‘Stretch out her hands to God.’ ”

Note (B.) Page 17.

"I was persuaded that he possessed something of which I was destitute."

This incident shows how important and useful it is for young converts to tell what the Lord has done for them. The Psalmist says, "Come and hear all ye that fear God, and I will declare what he hath done for my soul." The animation and freshness of their narrative arrests the attention of the thoughtless. Christ said to the restored maniac, "Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Such addresses have had the most powerful and salutary effect upon persons who for many years had been proof against the most logical sermons.

No young convert should neglect to improve the precious season succeeding "the day of his espousals," to recommend to others his glorious Lord and Master.

"I praised the Lord both night and day,
From house to house I went to pray ;
And if I met one by the way,
I always found some word to say
About this blessed union."

Note (C.) Page 17.

“One of these young men had lately made a profession of religion.”

This young man soon after removed to New Hampshire, where he lived to a very advanced age. A few years before his decease, he incidentally read the treatise of Dr. Harris, entitled “Mammon.” This pungent work gave him such a new view of his duty to exert himself to enlighten the ignorant and evangelize the heathen, as induced him, during his few remaining years, to contribute about two thousand dollars to such benevolent purposes. This shows “how forcible are right words.” Dr. H. in preparing this work, rendered an important service to the destitute.

Dea. E. took a strong interest in Missions. He said to me that it had been a peculiar and great trial of his life, that he was continually circumscribed by his means, when there were so many important objects to which he wished to afford some pecuniary aid.

I was strongly impressed on one occasion with some simple remarks of his on

this subject; he said the Jews were required to contribute a "tithe" or tenth part of their income to the service of God, or religious purposes; and it did not seem meet that Christians, under their more favored dispensation, should do less. He then desired his brethren to consider whether they had done thus. This would be an annual assessment of forty dollars on every person who annually received from his farm, orchard, garden, mechanical or mental labor, &c., the value of four hundred dollars.

Truly, the object of giving the Bible to all nations is one so noble as to be worthy of making sacrifices to accomplish it.

"Soon may the last glad song arise
Through all the myriads of the skies,
That song of triumph, which records,
That all the earth is now the Lord's.

O, let that glorious anthem swell,
Let host to host the triumph tell,
That not one rebel heart remains,
But over all the Savior reigns."

Note (D.) Page 18.

"I perceived Mr. S. was a very different preacher from Mr. P."

Mr. P. I suppose agreed in sentiments with his contemporaries, Mr. S., of North Reading, and Mr. M., of Lynnfield; a class of preachers, probably, very like Dr. Bacon of Oxford, of whom Mr. Cecil says, "This wise man had not just views of serious religion; he was one of those who are for reforming the parish—making the maids industrious and the men sober and honest,—but when I ventured to ask, 'Sir, must not this be effected by the infusion of a divine principle in the mind—a union of the soul with the great head of influence?' he replied, "no more of that; no more of that, I pray!"

Sir James Mackintosh says in his journal, "The Calvinistic people of Scotland, of Switzerland, of Holland, and New England, have been more moral than the same classes among other nations. Those who preached faith, or in other words a pure mind, have always produced more popular virtue than those who preached good works or the mere regulation of outward acts."

After Dr. Scott preached evangelical truths, he says, "I see the powerful effects of them continually among those to whom

I preach. I see notoriously immoral persons influenced to deny ungodliness and worldly lusts, and to live soberly, righteously and godly, in this present world."

Similar effects also attended the change of sentiments and preaching in Dr. Chalmers. This distinguished man says of his early preaching, "I am not sensible that all the vehemence with which I urged the virtues and proprieties of social life, had the weight of a feather on the moral habits of my parishioners. And it was not until I got impressed by the utter alienation of the heart, in all its desires and affections, from God, — it was not till reconciliation to him became the distinct and the prominent object of my ministerial exertions, that I ever heard of any of those subordinate reformations which I aforetime made the earnest and the zealous, but I am afraid at the same time, the ultimate object of my earlier ministrations."

These testimonies are worthy of serious consideration.

Ought we not to expect, that preaching which most nearly accords with divine revelation, would produce the best effects on the conduct of mankind?

There is a sort of indiscriminating, pointless preaching, which, if adapted to any beings, seems suited to those less fallen and depraved, than the inhabitants of this planet.

Some preachers appear to resemble very polite physicians who administer mere opiates and well flavored potions, though their patients are in the incipient stages of the most acute and dangerous diseases.

Surely such practitioners must be in Scripture phrase, "physicians of no value"—who "heal the hurt of the daughter of my people slightly, saying, peace, peace, when there is no peace."

"At length the great Physician—
How matchless is his grace!—
Accepted my petition,
And undertook my case.

First gave me sight to view him,
For sin my eyes had sealed,
Then bade me look unto him,—
I looked, and I was healed."

Though at the period in question, few ministers in New England preached Socinian or Unitarian tenets; a considerable number preached Pelagian or Arminian

sentiments. Of these systems, Dr. Scott remarks, "The Socinians consider Christ as a mere man, and his death merely as an example of patience and a confirmation of his doctrine, and not as a real atonement, satisfactory to divine justice for man's sins.

"They deny the Deity and personality of the Holy Ghost, and do not admit that all christians experience his renewing, sanctifying and comforting influences; and they generally reject the doctrine of eternal punishment. The Pelagians deny original sin, and explain away the scriptural history of the fall of man. They do not allow the total depravity of human nature, but account for the wickedness of the world from bad examples, habits and education.

"They suppose men to possess an ability, both natural and moral, of becoming pious and holy without a new creation or regeneration of the heart by the Holy Spirit; and they contend for the freedom of the will, not only as constituting us voluntary agents, accountable for our conduct, but as it consists in exemption from the bondage of innate carnal propensities; so that man has in himself sufficient resources for his

recovery to holiness by his own exertions.

“The Arminians deny the doctrines of gratuitous personal election to eternal life, and of the final perseverance of all true believers; and numbers of them hold the doctrine of justification by works in part at least; and verge in some degree to the Pelagian system in respect of the first moving cause in the conversion of sinners.”

Dr. Scott speaks as follows of himself, while embracing these sentiments:—“I met with a Socinian comment on the scriptures, and greedily drank the poison, because it quieted my fears and flattered my abominable pride. The whole system coincided exactly with my inclinations and the state of my mind. In reading this exposition, sin seemed to lose its native ugliness, and to appear a very small and tolerable evil; man’s imperfect obedience seemed to shine with an excellency almost divine; and God appeared so entirely and necessarily merciful, that he could not make any of his creatures miserable without contradicting his natural propensity. These things influenced my mind so powerfully, that I was enabled to consider myself, notwithstanding

a few blemishes as, upon the whole, a very worthy being.

“At the same time, the mysteries of the gospel being explained away, or brought to the level of man’s comprehension, by such proud and corrupt, though specious reasonings; by acceding to these sentiments, I was, in my own opinion, in point of understanding and discernment, exalted to a superiority above the generality of mankind; and I pleased myself in looking down with contempt upon such as were weak enough to believe the orthodox doctrines. I was nearly a Socinian and Pelagian, and wholly an Arminian. These things I wished to believe; and I had my wish, for at length I did most confidently believe them. Being taken captive in this snare by Satan, I should here have perished with a lie in my right hand, had not the Lord, whom I dishonored, snatched me as a brand from the burning.”

These very free and ingenuous confessions of such a man as Dr. Thomas Scott, concerning himself and the sentiments which he for years cherished and advocated and on which he bestowed so much thought

and ultimately so decidedly renounced, are worthy of an equally candid and thorough consideration.

Dr. Cumming remarks:—"Man's constant prescription for the elevation of man, is to alter his circumstances; God's grand prescription for the improvement of man is to change his heart. Man's plan is to give the patient a new bed; God's divine plan is to give the patient health.

"Man goes to the circumference, and tries by civilizing to get inward, and ultimately to christianize; God's plan is to begin at the centre, christianize the heart, and then civilize the whole circumference of the social system."

And is not this the plain doctrine of the great Teacher himself—"Make the tree good and his fruit good;" "Except a man be born again he cannot see the kingdom of God?"

The effect of thorough gospel preaching, has in our own time been repeatedly shown on nations of entire pagans.

When Mr. Judson visited Burmah in 1813, there was not a known individual in the nation that believed or cared about

Christianity. When he died in 1850, there were more than 6000 in that benighted region, who gave good evidence of having believed unto salvation.

The biographer of Dr. Judson remarks: —“There was not, at the time of his (Mr. Judson’s) arrival at Rangoon, a single native who had embraced the religion of Jesus. He was aware of the oppression and cruelty of the rulers, and the wickedness and misery of the people; he knew that they were steeped in an idolatry that had become venerable by antiquity; yet he believed there existed in the gospel a sovereign remedy for all these evils. His object then was to accomplish the most stupendous revolution of which we can conceive, in the whole people; it was nothing less than the entire transformation of the moral character of every individual. The means by which this was to be accomplished was very simple; it was the announcement of the message from God to man, attended by the omnipotent power of the Spirit of God. He believed that this work would be accomplished, simply because God had promised it.”

It may be worth while to observe the object which Mr. Judson always kept steadily in view to the exclusion of every other. It was not to teach men a creed, or to train them to the performance of certain rites, or to persuade them to belong to a particular church, but first of all to produce in them a radical and universal change of moral character, to lead them to repent of and forsake all sin, to love God with an affection that should transcend in power every other motive, and to rely for salvation wholly on the merits of that atonement which has been made for man by our Lord and Savior, Jesus Christ. It pleased God to crown his labors with success.

It will be seen that, as the fruit of his labors, this type of character, so peculiar to the New Testament, was created in the souls of ignorant, licentious, and atheistic Buddhists. These disciples talk, and act, and feel in the very spirit of Christ and his apostles. Never, until this temper of heart was exhibited, were they admitted to the ordinance of baptism, and received as members of the Christian church.

At the same time, the persecutions to

which they would be exposed, were plainly set before them. They were told that unless they loved Christ better than houses, or lands, or brethren, or their own lives, they could not be his disciples.

No one who could not bear this test was encouraged to hope that he was a child of God. And yet, in view of all this, many earnestly desired permission to profess themselves the disciples of Jesus. Such, and such only, formed the church at Rangoon.

He believed himself authorized to admit to the fellowship of saints none but those on whom this great moral change had passed. Hence we find in his journals no account of children who were baptized on the faith of their parents. He believed religion to be a personal matter between God and the soul of man; and hence, where there could be no evidence of a renewal of the moral nature of man, there could be no reason for admitting an individual, whether young or old, to the ordinances of a spiritual church.

It is in this respect mainly, that christians of the Baptist persuasion differ from

their brethren who hold with them the other great doctrines of the reformation."

See Dr. Wayland's Memoir of Dr. Judson.

Note (E.) Page 24.

"My conscience was too much enlightened," &c.

Mr. E. here alludes to a state of mind equally unsafe and uncomfortable; — a conviction of what is truth and an approval of it in one's judgment without a relish for it in the heart.

In after life he occasionally, with deep emotion, referred to the probable and fearful fact that multitudes of our race in christian lands, stop here and live and die with this "lie in their right hand;" namely, their judgment "approving the things that are excellent," while their "hearts were going after their covetousness" — and they too much "overcharged" "with the care of this world, and the deceitfulness of riches" to "examine themselves, prove themselves and know their own selves,"

whether they “be reprobates;”—and so at last to their cry of “Lord, Lord open unto us,” they can only hear these awful words —“Depart from me, ye that work iniquity.”

Here is a point at which every person in a christian land, whether professor or non-professor, ought to pause and most honestly examine his own character:

“Who can understand his errors?”

“Nothing but *truth* before his throne,
With honor can appear.”

Note (F.) Page 27.

“I had also a new view of the character and sacrifice of Christ.”

Christ in his character and atonement is the great subject of the Gospel — the essence of the “glad-tidings of great joy” that the enraptured angels delighted to sing.

Christ said, “as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up, that whosoever

believeth in him, might not perish but have everlasting life."

When God pours out his spirit, then sinners "look on him whom they have pierced, (by their unbelief, neglect and transgressions,) and mourn." They then understand how

"Each of their sins became a nail,
And unbelief the spear."

They see the evil nature and dreadful tendency of sin.

The sight of infinite holiness and infinite mercy is what breaks and subdues the heart.

Can a person with Socinian views, ever have such feelings toward Christ as Mr. E. here expresses? Can he ever say with Paul, "yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things and do count them but dung, that I may win Christ?"

Can he ever join in that redemption song of heaven "to HIM who hath redeemed us to God by his *own blood*, out of every kindred and tongue, and people and nation,—

saying, with a loud voice, worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing — and blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever ? ”

“ E’er since, by faith I saw the stream,
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

Then in a nobler, sweeter song,
I’ll sing thy power to save ;
When this poor, lisping, stammering tongue
Lies silent in the grave.”

“ Tis the Savior ! Angels raise
Fame’s eternal trump of praise !
Let the earth’s remotest bound,
Hear the joy inspiring sound,
Hallelujah ! Praise the Lord !

Praise him all ye heavenly choirs !
Praise, and sweep your golden lyres !
Shout, O earth, in rapturous song,
Let the strains be sweet and strong !
Hallelujah ! Praise the Lord ! ”

Note (G.) Page 29.

“ Had not thy choice prevented mine,
I ne'er had chosen thee.”

Dr. Scott remarks, “ The doctrine of personal election to eternal life, when properly stated, lies open to no objection, which may not likewise with equal plausibility be urged against the conduct of God, in placing one nation in a more favorable condition than another, especially as to religious advantages, without the previous good or bad behaviour of either of them, or any discernible reason for the preference.

In both cases we may say, unmerited favor to one person, or people, is no injustice to others; and the infinitely wise God hath many reasons for his determinations, which we cannot discern, and which he deigns not to make known to us.

The grand difficulty in the whole of the divine conduct equally embarrasses every system of Christianity; and every scheme of Deism, except men deny that God is the Creator and Governor of the world.

For wickedness and misery actually exist

and abound; the fact is undeniable. The Almighty God could have prevented this; and we should have thought that infinite love would have preserved the creation from all evils of every description. Yet infinite Wisdom saw good to permit them to enter, and amazingly to prevail!

Till this difficulty be completely solved, let none object to truths, plainly revealed in scripture, on account of similar difficulties."

That quaint and original writer, John Leland remarks in reference to this subject,

"When I turn my eyes to the upper book, (*the eternal design of God,*) I there read that God's work is before him and that he works all things according to the counsel of his own will; that neither a sparrow, nor a hair of the head, can fall without our heavenly Father; that *providence* and grace are the agents to execute his purposes.

"But when I look into the lower book, (*the freedom of the human will,*) I find that condemnation is conditional. *Oh that thou hadst hearkened unto me, then had thy peace*

been as a river ;—seeing ye judge yourselves unworthy of eternal life, lo ! we turn to the Gentiles.” &c.

If I do not read and believe the upper book, I impeach the omniscience and wisdom of Jehovah. And if I do not likewise read and believe the lower book, I deny the possibility of guilt or blame.

I must, therefore believe both ; and where I cannot comprehend, I will adore ; where I cannot *read*, I will spell ; and what I cannot *spell* out, I must *skip*.

If the human mind should be so enlarged that it could solve every difficulty that has hitherto appeared, that same enlargement of thought would unfold a thousand difficulties more, so subtile and minute, that it never felt their weight before ; so that there would be no getting through !

Let the man of God read, study, meditate, consider, pray and seek after wisdom as for hidden treasure ; but when he comes to water too deep for his length, let him adore and be humble.”

And surely it is not for the little child just learning its A. B. C. to complain that his father has not explained to him the

principles on which Eclipses are calculated.

Besides,—some part of the obscurity in the divine government may be intended as a test of man's humility and subjection to his rightful Sovereign against whom he has rebelled without cause.

God asserts "my ways are equal"—"your ways are unequal;"—and commands, "submit yourselves unto God."

The disobedient child should confess his fault and resign himself to his father's disposal, even if he know not all his father's designs toward such offenders.

This is unquestionably our proper business and highest wisdom in this life.

Note (H.) Page 31.

"Nothing prevented any from eating and living forever, but their own love of sin."

Bunyan represents that though the king of the country where his pilgrim journeyed had directed many thousands of cartloads of proper materials to be thrown into the "*slough of Despond*" to fill it up, still it

was a place where travellers were often in trouble. They were not careful to *feel for the stepping stones*, the faithful promises, such as, "Look unto me all ye ends of the earth and be ye saved;" "Come unto me all ye that labor and are heavy laden and I will give you rest."

This is a faithful saying, and worthy of all acceptation, that "Christ Jesus came into the world to save sinners. And whosoever will, let him take the water of life freely."

I have thought with admiration on the following words of Christ: "All that the Father giveth me shall come to me,"—but lest any should stumble on this expression as the result of electing love, and feel as though there was no mercy for *them*, he instantly adds in the same breath, "And *whosoever* cometh unto me, I will in no wise cast out,"—making this gracious declaration unlimitedly extensive.

The scriptures represent the Father as covenanting with the Son, that he should "see the travail of his soul and be satisfied,"—that he "should have a seed to serve him,"—and for this certain "joy set

before him, he endured the cross," &c.

I remember at one time in my course of scientific lecturing, an individual wishing me to lecture in a certain place, guaranteed me at least such a number of hearers, (that I might have something to depend upon as an inducement to remove my apparatus and commence,) stating that if more were disposed to attend, that would be my additional gain. I went; and my tickets were offered to all with the greatest sincerity, though I was depending on a certain number and reward according to agreement.

Perhaps such an imperfect illustration may show how such a guarantee is consistent with entire sincerity in a general proposal.

But certainly there is perfect sincerity in the Lord's direction that the gospel be preached to "*every creature*," for he nowhere teaches us that souls are *elected to perdition*; but assures us on his most solemn oath that he hath no pleasure in the death of the wicked; but that the wicked turn from his way and live.

And Christ says of the rebellious Jews, "how oft would I have gathered thy children

together, even as a hen gathereth her brood under her wings, but ye would not."

As these declarations must be perfectly sincere and true, no explanation of election, predestination or decrees incompatible with such sincerity and truth can be correct.

"Though all are welcome by the Gospel call,
How few will come! and none would come at all,
Did not the Spirit's efficacious power
Their hearts constrain in his appointed hour!

But granted this, does want of will, I pray,
Excuse the sin of those who keep away?
You have a servant; ask that servant, why
With your injunctions he will not comply?

'I have no will,' methinks I hear him say,
'Yourself to love or your commands obey;
I'm surely not to blame for acting so;
For I my nature cannot change you know.'

And will depravity afford a plea
From every bond of duty to set free?
The most depraved are then the least to blame;
And *sin* must lose its nature and its name."

* * * * *

"Man, hast thou sinn'd, the fault is thine
In spite of all you do,
Nor God, nor man, nor devil, nor sin,
Will bear the blame for you."

Note (I.) Page 32.

“At what time in your narrative do you consider yourself to have been regenerated?”

The word of inspiration in describing the way in which the divine Spirit converts the soul is very expressive: “I will bring the blind by a way they knew not, I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them.”

This “way of life,” which is “above to the wise,” is a stumbling stone to many who have thought much on religion.

People often picture to their minds the way in which they must be converted to God,—if they ever are converted.

But in the commencement of christian character, it is often eminently true that “the kingdom of heaven cometh not by observation.” It is like the wind, which be-
gin-
neth to blow, we know not where; or the unseen leaven, which commenceth its influence we know not when; or the germi-

nation of seed, which though the philosopher should "rise night and day" to pursue his investigation, yet the seed will "spring and grow up he knoweth not how."

The divine Spirit is never fettered by human contrivances. Independent and sovereign, he works altogether as pleaseth him. He brings the poor blind sinner, not by the track he had marked out, but by a way he never thought of. He is lead from step to step in a new path, by providences he could not anticipate and over which he had no control. Sometimes he has to follow the pillar of cloud by day and then darkness is made light before him, and crooked things appear straight. Those doctrines which had appeared crooked, contrary, and even contradictory, become plain, consistent and harmonious to his view.

Thus it was with Mr. E.

Note (J.) Page 35.

"I tried to bring my mind to the practice of the Pedo-baptists."

Although Mr. Eaton felt it his duty to

unite with a different denomination, he never forgot his early friends at the meeting of Mr. S.

With one* of these, a member of the Congregational Church in West Reading, of nearly his age, in his latter years he used to interchange visits, and by each of these patriarch's of nearly four score years, these visits were greatly enjoyed.

They reviewed the scenes of their early days, the events of divine Providence for many years, and looked forward beyond the cold stream of Jordan to the "celestial city," where Bunyan's Pilgrim entered and like the "holy dreamer," wished themselves among those happy ones.

The Apostle exhorts us to "be patient toward all men." He took a comprehensive and noble view of different temperaments, and those diversities of opinion which to a certain extent must exist in the present state, from different education, habits of thinking and strength of intellect.

If christians exercise patience and forbearance toward one another and pay proper respect to each other's independence of

* Mr. Richard Parker, now living at the age of 88.

judgment, such feelings and deportment may appear a greater evidence of the benign effects of true religion, than the producing entire uniformity of sentiment.

It is a great attainment in christian character to be perfectly patient toward another when your arguments do not convince him; and quietly indulge him in the same independent right to judge for himself as you demand for yourself; and without calling him by any opprobrious names, still love him and treat him kindly. "Whereunto we have attained, let us walk by the same rule — let us mind the same things."

We may walk together as far as we are agreed, and beyond this, "love as brethren" those who, notwithstanding "they follow not with us," afford us evidence of possessing true piety.

Though *principle* and *conscience* are never to be given up for the sake of uniformity, yet when arguing with an opponent it is well, instead of magnifying the points of difference between us, to see in how many things we agree.

"Blest be the tie that binds
Our hearts in christian love;

The fellowship of kindred minds,
Is like to that above.

When we asunder part,
It gives us inward pain ;
But we shall still be joined in heart
And hope to meet again."

Note (K.) Page 36.

"Appeared to settle the question about John's baptism being 'gospel baptism.'"

John the Baptist, particularly reproved the Jews for valuing themselves on account of their lineal descent from Abraham, teaching them that the "kingdom" which the "God of heaven" was about to "set up" in the earth, (see prophecies of Daniel, 2d chap., 44th v.,) was not to be of a *national* character. Hence he says, "Now also the axe is laid to the *root of the trees*,"—(as laid by the woodman who is prepared for his work,) every member of the new kingdom must be received on his own profession and responsibility—"bring forth, therefore, fruits meet for repentance."

Not *lineal descent*, but *moral character* is

the test for admission to ordinances of the Christian Church. For here, as in the language of the Apostle, "neither circumcision availeth any thing nor uncircumcision, but a *new creature*."

Hence the Christian Church was a 'kingdom' 'set up' with its own peculiar ordinances, and not ordinances borrowed from those which Christ repealed, or in the Apostle's language "having abolished in his flesh the enmity, even the law of commandments contained in ordinances—blotting out the handwriting of ordinances, &c. The law and the prophets were *until* John, *since* that time the *kingdom* of God is preached, &c. Even the day of rest of this kingdom or dispensation, is a new day—commemorative, not of the Creation, but of the resurrection of Him who is also "Lord of the Sabbath."

This is one of the reasons why we would not call the Christian Church the "Jewish Church continued," nor baptism "Christian Circumcision,"—a phrase which we nowhere find in the "law and testimony."

If, indeed, christian baptism is christian circumcision, would it not have been very

easy for Paul to have quieted the minds of the Galatians who were so tenacious of retaining the Jewish rite, by telling them that they now had a grand substitute, and far more agreeable rite, namely, "*Christian Circumcision?*"—an expedient of which, notwithstanding the fertility of his conceptions and the fluency of his arguments, it seems he never thought.

The great mistake of the pilgrim fathers of New England, who in many respects were intelligent and worthy men, lay in taking the laws of Moses for the commands of Christ, and blending the Jewish and Christian dispensations together. Hence their magistrates supposed they were ruling in the name of the Lord, when, Saul of Tarsus like, they were hauling to prison, to the whipping post and the gallows, men and women who believed differently from themselves.

And so the blending of two distinct dispensations appears still to lead our Pedobaptist brethren into what we believe the error of administering what they call the ordinance of baptism, to infants, without confession of either faith or repentance;

for which they admit* they have no example in the New Testament; though they infer the practice, from the existence of circumcision under the Old Testament.

Note (L.) Page 37.

“I chose the former and have never had occasion to repent of my choice.”

And truly, who ever had occasion to repent of choosing to follow the dictates of his conscience and the directions of the New Testament, carefully and prayerfully sought? One feels to approve and admire the straightforward honesty of this course. Indeed we have no sympathy with the sentiment, that because a man, after seriously perusing the New Testament, feels constrained to adopt the course of Mr. E., he has “taken the first step to infidelity.” †

* Dr. Woods says, “We have no precept or example for infant baptism in all our holy writings.” Vide Dr. L. Woods sermon on Infant Baptism.

† Might we not refer to the sentiments of Baptists in Boston, as showing the contrary of this, during the time that Dr. Woods calls “a lamentable declension among the ministers and churches of New England, and a tendency in multitudes of instances to Arminian and Pelagian sentiments?”

Rather he has taken the self-denying step of *fidelity* to Him who has said, "if ye love me, keep my commands; and whosoever loveth father or mother, son or daughter, more than me, is not worthy of me."

Dr. Wisner, in his "History of the Old South Church, in Boston," states, that even its Pastor, Dr. Eckley, "became semi-arian in his views of the person of Christ." He says, "Every thing, evangelical and vital in doctrine and practice, in the Congregational denomination, was withering and ready to die. In the fall of 1803, God was pleased to pour out his spirit on the Baptist Churches then in this city, and grant them a special revival of religion. Members of this (the Old South) and other Congregational Churches, frequented the meetings of the Baptists during this season of special religious attention. Dr. Eckley and Drs. Stillman and Baldwin, had before been in the habit of attending each others' preparatory lectures. By this means Dr. Eckley was brought into the midst of the revival. Thus a reviving influence was brought into this (the Old South) congregation; which had for a time to struggle for existence."

And Professor Ralph Emerson, in speaking of his brother's attending Baptist meetings in Boston, near the commencement of the present century, says, "The reason of that attendance was, that their preaching was much more spiritual than he elsewhere found in that vicinity. It was food and life to his hungry soul.

Nothing is more natural than that his renovated spirit should seek its best aliment, wherever it could be found. Nor is it easy for us of late years to conceive of the spiritual dearth which then reigned in those Congregational Churches.

Doubtless they contained many pious persons; but they had little religious intercourse or apparent life. They had nothing like prayer meetings and conferences to bring them acquainted with each other, and to "stir up their pure minds." Low Armenianism and a dead undefined Orthodoxy, mingled with great worldliness, pervaded and paralyzed the visible body of believers.

In this ill-boding state of things, when the wise and the foolish were slumbering together, the Baptists were awake. And

the consequence was that, for years they gathered around them most of those in the metropolis whose hearts were touched with special fervor in the cause of God."—*Life of Rev. Joseph Emerson.*

Note (M.) Page 39.

"Nine considerable revivals that during the sixty years following he witnessed."

Perhaps the first special revival of religion here was in the time of Mr. Whitefield. He preached on the Common in the open air. Mr. Eaton's mother was one of his hearers.

His text was, "Whose fan is in his hand and he will thoroughly purge his floor and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire." She, though young, remembered that he spoke with wonderful energy and pathos.

It is stated that the mother of Dr. J. H. and of Capt. J. G., were among the converts.

Mrs. G. said that soon after this, she and other young women of Reading, went on foot to Lynn, to hear Mr. Whitefield preach on Lynn Common.

It is related that Mr. Hobby, then minister of Reading, was greatly affected by Mr. W.'s preaching; saying that he "went to pick a hole in Mr. W.'s coat, but that he (Mr. W.) picked a hole in his heart."

Mr. Hobby afterwards wrote and published a defence of Mr. Whitefield in a letter to Mr. Henchman of Lynn, who had written against Mr. W.

Mr. Whitefield was born in 1714; ordained a preacher in 1736; he crossed the Atlantic on a visit to Georgia in 1737, and subsequently crossed this ocean twelve times, passing through the Cities of England, Scotland and Wales, and the provinces of North America, as a flying angel, having the everlasting gospel to preach to those who inhabited these regions.

On his first visit to Boston, he arrived there by land from Rhode Island, Thursday evening, Sept. 18th, 1840.

The next day he preached to a vast congregation in Brattle Square Church. On

Saturday, in the forenoon, he preached at the Old South Church, and in the afternoon to about five thousand persons on Boston Common.

On Lord's-day following, he preached to a great congregation in the old Brick Church, (where Joy's building now stands,) and then afterwards to eight thousand persons in the field. On Monday he preached at the Church, now Dr. Parkman's, in Hanover street.

Thus he continued his incessant labors in Boston and other towns for a few weeks; and when he preached his farewell sermon, on a Sabbath evening, on Boston Common, it was estimated there were more than twenty-three thousand persons present, although the population of Boston was then only about twenty thousand; multitudes came from neighboring towns.

A hearer of that sermon remarked, "such a power and presence of God with a preacher, I never saw before."

To these labors of Mr. W. there succeeded an extensive and powerful revival, such as New England had never witness-

ed.* And wherein did Mr. Whitefield's great strength lie? He was a remarkably plain, simple character. He constantly preserved a deep feeling of his dependence on divine assistance, and his own unworthiness.

It is related that a minister came some distance to converse with Mr. W. and get instructions on the best manner of preaching. He got admitted to the house where Mr. W. put up, but for want of more accommodations, he lodged in the same room with Mr. W. As he lay meditating how he should best introduce his errand to Mr. W. in the morning, the latter awoke, raised himself on his knees, and in a low voice or whisper, addressed a short prayer to the Lord, confessing his unworthiness and dependence,—praying that God would preserve him from sinning with his lips, help him to live a holy life, keep him in his love, bless his labors, &c.,—and then laid down and slept again; this exercise he repeated as oft as he awoke during the night.

* It is well known that Mr. Whitefield's bones repose in our land. He was interred under the pulpit of the house of worship in which he was to have preached on that Lord's day on which he died.

The stranger was so impressed with the simple and devout character of Mr. W., that he asked for no further instructions on the secret of successfully preaching the gospel.

The charm of Mr. Whitefield's preaching was this: he was evidently so thoroughly honest and intensely in earnest.

His strong faith was almost vision. By it he looked at things not seen.

On one occasion as he was addressing the unconverted and looking forward to the doom of such, with flowing tears he lifted up his hands and eyes and exclaimed, "O my hearers, the wrath's to *come* — the wrath's to *come*!"

One of his hearers remarked, that for days and weeks he could think of but little else but these awful words, which followed him wherever he went. And he found no peace till he found it in repentance and in the pardoning grace of Christ Jesus, which "delivereth us from the wrath to come."

And here I am reminded of what Dr. F., a physician of D., once said to me. He was a member of the Universalist Society in that place. He had been to his minister

with this question, "Did you ever know a Universalist minister so anxious for the salvation of his hearers as to weep over them?" He was answered, "No, sir; we believe that all our hearers will certainly be saved."

Dr. F. then read to him these words of Paul, "Therefore watch and remember how that by the space of three years, I ceased not day and night to warn every man with tears;" and inquired if that account did not look as if the Apostle had different views of the condition and danger of his hearers from what Universalist ministers had of theirs?

Revivals of religion are effects of the faithful preaching of the gospel as really now as in the days of the Apostles. The scripture teaches that mankind, both Jews and Gentiles, are "by nature children of wrath," because "children of disobedience." Hence when they are so taught as to deeply consider this, it is not strange that in the language of those who were "pricked in their hearts" in the revival at the day of Pentecost, they cry out, "what must we do to be saved?"

Any mode of preaching under which apostate men do not feel alarmed, is preaching "another gospel;" and the fearful consequences of thus leading the blind, is announced by the Apostle in these solemn words, "Though an angel from heaven preach any other gospel—let him be accursed."

As "that which is born of the flesh, is flesh," mankind must be regenerated in order to love God and holiness; and any system of preaching which leads men to think that, as they are born in a christian land, they are naturally christians, as all born of Jewish parents and circumcised belonged to the Jewish national church, tends to deceive and destroy them. Not only our spiritual welfare, but our temporal privileges, depend on the prevalence of these just sentiments.

What is the reason that the French nation and Spanish America, even when they had asserted their independence, could not support and enjoy free institutions? Was it not manifestly the want of more virtue, more true piety, as well as general intelligence, in the masses of those nations?

Was it not the extensive revivals in the time of Whitefield, Jonathan Edwards and such men, that prepared the mass of the people in the United States to support and preserve the freedom which the Providence of God was pleased to bestow upon us? If so, it is no less the duty of the patriot than the saint, to be grateful for the visits among us of such men as George Whitefield.

Note (N.) Page 51.

“A meeting for humiliation fasting and prayer, was appointed March 10th, 1801.”

This prayer meeting in his house, Dea. Eaton referred to as one of the most remarkable days of his life. Before the meeting hour arrived, there was extraordinary interest felt in it. Dea. E. said that when he arose in the morning, before sunrise, on looking out the window he saw his Bro. D. S., who had walked a mile and was waiting to enter the house. And when the brethren and sisters came together, there was the most intense feeling.

One brother was so overcome with his emotions, that during the day he seemed not able to articulate an audible prayer; but wept constantly and his intercessions were with groanings unuttered. Some could not even contain themselves to stay in the room; but sought a more retired place, where they might more freely vent their "strong cries and tears" to Him that seeth in secret.

A deep solemnity, a profound sense of unworthiness and entire dependence on God, united with ardent pleadings, and Jacob-like wrestlings, for the divine blessing and the conversion of sinners, characterized the meeting.

And here it may not be irrelevant to remark, that this ardent desire for the conversion of souls, as well as the joy and gratitude "over one sinner that repenteth," are alike peculiar to true saints and unlike the feelings of irreligious people.

How little worldly-minded persons trouble themselves about the moral condition of their neighbors, provided they suffer no injury by their fraud or injustice. But the saint has, particularly at times, angelic and

God-like feelings of kindness and compassion toward the lost.

Reader, suffer me to inquire, if thou knowest by experience, anything about this solicitude for the unregenerate, or this joy at their conversion?

It was very interesting to younger members to hear Dea. Eaton, and a few other patriarchs in the church, rehearse these early events in its history. They seemed like men of the last generation, looking back half a century, and living over again those fervid and never-to-be-forgotten scenes, when the candle of the Lord shone around their tabernacle; when the power of the Highest was so evidently in their midst,—at the time they were few and feeble and ready to say, “by whom shall Jacob arise, for he is small?”

First, one of these fathers would arise in the meeting and set up his monument inscribed, “Hitherto the Lord hath helped us.” He would recur to by-gone scenes and resolve with the Psalmist that he would remember the Lord “from the land of Jordan, and the Hermonites from the hill Mizar.” And then the tear of gratitude

would swell in his eye, and the deep emotion of his full soul choke his utterance, while he attempted to tell how "the good hand of his God was upon them." And by this time his aged brother at his side felt his "heart burn within him," while these former scenes were passing in review, and he too must speak that he might be refreshed, and so on. And then the sympathetic tear might be seen glistening all over the assembly, and silently adding, "the Lord's name be praised."

While we are disposed to say of such an interview, surely it is "sitting together in a heavenly place in Christ Jesus,"—it is antedating the scenes of that higher state, where the "spirits of the just made perfect," shall

"Sit on every heavenly hill,

And spread the triumphs of their king,"—

we should not forget to "say unto Zion, thy God *reigneth*,"—in the present tense—"and is no less able to put in *our mouths* an olive leaf, to be borne to our children—no less willing to fill our hearts with joy and gladness;" only, "thus saith the Lord God,

I will yet for this be inquired of by the house of Israel to do it for them; I will increase them with men like a flock, and they shall know that I am the Lord;”—as has the past year been verified in an extraordinary manner in this land, and as is now manifested in various countries of Europe.

Note (O.) Page 70.

“The beloved and revered Baldwin, a name which all present seemed delighted to honor.”

On this visit to Boston, Dea. E. met with a grandson of Mr. Orcutt, an elderly member of Mr. Baldwin's Church, when Dea. E. first visited it, to whom he related the following anecdote of his grandfather, relative to Mr. B.'s first visit to Boston, while residing in Canaan, N. H.

Mr. Orcutt noticed Mr. Baldwin, a stranger with a *gray coat* on, in the pulpit, with other older ministers.

He thought with himself, I hope they

will not set that gray coated man to preaching on this occasion.

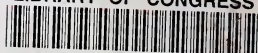
But he did preach; and Mr. O. was so carried away with his pathos, that at the close of the services, he hurried to the pulpit stairs and grasping the hand of the man in such unclerical costume, eagerly inquired, "Where are you from, sir?" Mr. Baldwin modestly answered, "from Canaan, sir." "I thought so," responded father O., "for you speak that language!"





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